

# Kalyana Kapataru





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Subscriptions:—

Annual  
Inland Rs. 4.50  
Foreign 10 Sh.

Single Copy  
Vālmiki-Rāmāyaṇa Number—III  
Inland Rs. 2.50  
Foreign 5 Sh.

Single copy  
Ordinary issue  
Inland Re. 0.31  
Foreign 8d.

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Editor—C. L. Goswami, M. A., Śāstri  
Controlling Editor—Hanumanprasad Poddar

# Kalyana-Kalpataru

## The Vālmiki-Rāmāyaṇa Number—III

December, 1962

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407

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472

65. When the emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaeceum conclude by other means that the king is dead; and soon after commences the loud wail of Kausalyā, Sumitrā and other queens.

479

66. Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śrī Rāma and other exiles. Holding back Kausalyā,—who was lamenting with her arms placed round her deceased husband's bosom—and consigning the emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening.

482

67. Attributing the rise and fall of a kingdom to the presence and disappearance of its ruler, Mārkaṇḍeya and other great sages, who attended the king's court the following day, urge Vasiṣṭha to install any of the princes on the throne immediately.

485

68. With the concurrence of Mārkaṇḍeya and other sages, Vasiṣṭha despatches messengers to call back Bharata and Śatrughna from their maternal grandfather's. They leave forthwith for the capital of Kekaya and quickly enter that city.

488

69. Finding Bharata oppressed and sad, his friends try to beguile him by means of music and narration of stories. But when the prince does not return to his normal mood even then, they inquire of him as to what makes him pensive and Bharata tells them how he saw a bad dream the previous night.

491

70. While Bharata was narrating to his friends the dream seen by him the previous night, the messengers from Ayodhya arrive in his presence and, bowing low to Bharata, communicate to him the orders of Sage Vasiṣṭha. Having heard of the welfare of all from the mouth of the messengers, the prince takes leave of his maternal grandfather and others and departs for Ayodhya.

493

71. When Bharata reaches Ayodhya after crossing many streams and rivers and passing through different territories and finds the city cheerless and wearing a deserted look, he sets about brooding and speculating as to what may be the reason for this and, speaking to the charioteer about it, enters the palace dejected and disconsolate.

496



72. Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyi then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies. 500
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with ornaments and points to her as the root of all mischief. Śatrughna thereupon pounces upon the maid-servant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyi too. On the latter pleading for mercy on Mantharā's behalf, Bharata intervenes and Śatrughna lets her go.

523

79. On the fourteenth day the foremost of the counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śrī Rāma back to Ayodhya, urges them to detail expert engineers to construct a road, bridges and causeways etc. to facilitate his journey to the place of Śrī Rāma's abode.

525

80. The engineers detailed by Bharata's ministers construct a broad passage from Ayodhya to the bank of the Ganga and render it easy to tread by erecting pavilions and digging wells here and there on the roadside.

527

81. The king's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatrughna of the ill turn done to the world by his own mother. In the meantime Sage Vasiṣṭha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatrughna and others, enters the assembly.

529

82. Sage Vasiṣṭha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhya. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence.

531

83. Leaving the capital early next morning, accompanied by the family priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Ganga at Śrngaverapura, ruled by Guha, and, encamping the army, breaks journey in order to do Śrāddha and Tarpaṇa in honour of his deceased father on the bank of the Ganga and also to give rest to his followers.

535

84. Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Ganga, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention he entertains Bharata and his men with fruits and roots etc. brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance.

537



85. Highly praising Guha, Bharata, while departing, inquires of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śrī Rāma and consoles the prince, who was consequently bewailing, till dusk. 539
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87. Overwhelmed with grief to hear from the mouth of Guha how his two brothers got their hair entangled into a mass, Bharata falls unconscious on the ground. On regaining consciousness he despatches Guha to reassure mother Kausalyā, who is filled with apprehension about the safety of Śrī Rāma and his party on hearing of Bharata's swoon, and apprise her of its real cause and also of Śrī Rāma's welfare. While doing so Guha also tells her how Śrī Rāma and Sitā lay down on a bed of Kuśa grass prepared by Lakṣmaṇa with his own hands when the party broke journey at Śṛṅgaverapura and how Guha with Lakṣmaṇa kept watch the whole night for the protection of Śrī Rāma and Sitā. 544
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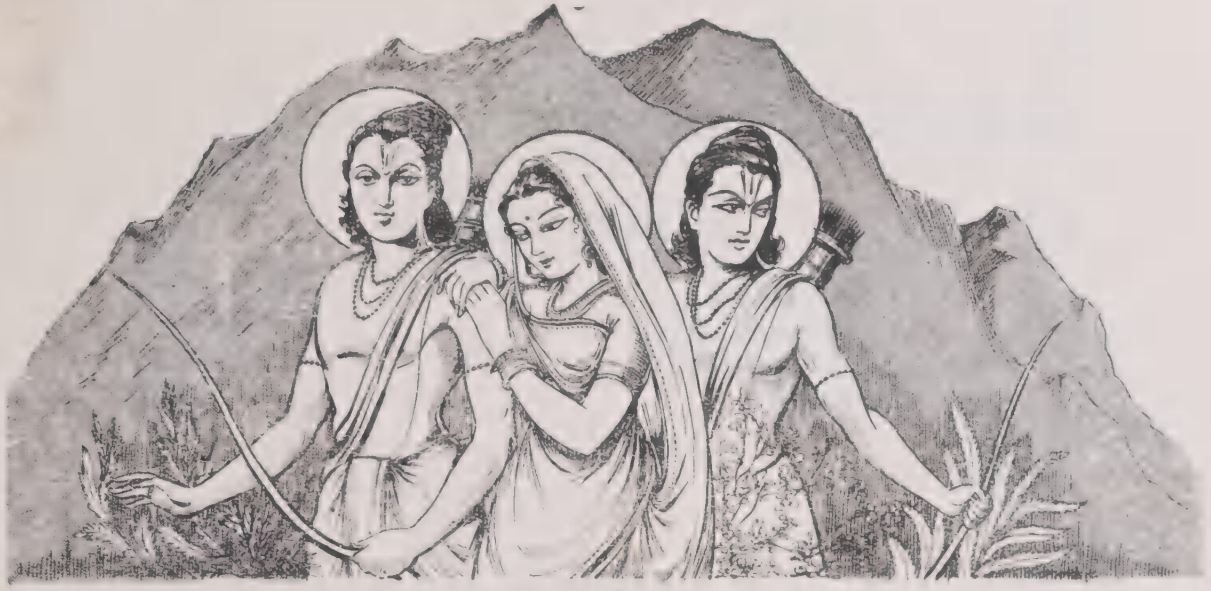




Śrī Rāma as an Exile



ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



# Kalyana Kalpataru

He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.

( Bhagavad-Gītā VI. 30 )

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विश्वोद्भवस्थितिलयादिषु हेतुमेकं  
मायाश्रयं विगतमायमचिन्त्यमूर्तिम् ।  
आनन्दसान्द्रममलं निजबोधरूपं  
सीतापतिं विदिततत्त्वमहं नमामि ॥

( Adhyātma-Rāmāyaṇa I. ii. 2. )

I salute the Spouse of Sītā, the one cause of the appearance, continuance and dissolution etc. of the universe, the Substratum of Māyā, yet untouched by Māyā, whose personality is incomprehensible, who is an embodiment of joy, who is free from all impurities, who is Self-Knowledge personified and who knows His own essential character.



## A Prayer to Śrī Rāma

अहो विचित्रं तव राम चेष्टितं  
मनुष्यभावेन विमोहितं जगत् ।  
चलस्यजङ्घं चरणादिवर्जितः  
सम्पूर्णं आनन्दमयोऽतिमायिकः ॥

Oh, mysterious are Your ways, O Rāma ! The world stands deluded by your ( seemingly ) human nature. Though devoid of feet and other organs of action, You continuously walk. You are entirely full, Bliss personified and beyond the frontiers of Māyā.

मार्थावतारे मनुजाकृतिं हरिं  
रामाभिधेयं रमणीयदेहिनम् ।  
धनुर्धरं पद्मविशाललोचनं  
भजामि नित्यं न परान् भजिष्ये ॥

I worship at all times Lord Viṣṇu, who during His descent in the mortal world has assumed a human semblance endowed with a charming personality with eyes big as a lotus, wielding a bow ( in His hands ) and assuming the name of Śrī Rāma. I shall worship no other deities.

यत्पादपङ्कजरजः श्रुतिभिर्विमृग्यं  
यन्नाभिपङ्कजभवः कमलासनश्च ।  
यन्नामसारसिको मगवान् पुरारि-  
स्तं रामचन्द्रमनिशं हृदि भावयामि ॥

I ever visualize installed in my heart the celebrated Śrī Rāma, the dust of whose lotus feet is earnestly sought for ( even ) by the Śrutis ( the Upaniṣads ), ( nay ) the lotus sprung from whose navel is the birth-place of Brahmā ( the creator ) and the sweetness of whose names is enjoyed by Lord Śiva ( the Destroyer of the demon Tripura ).

यस्यावतारचरितानि विरञ्चिलोके  
गायन्ति नारदमुखा भवपद्मजाद्याः ।  
आनन्दजाश्रुपरिषिक्तकुचाग्रसीमा  
वागीश्वरी च तमहं शरणं प्रपद्ये ॥

I seek as my refuge Śrī Rāma, the stories of whose descent ( into the world of matter )

are sung by celestial sages like Narada, gods like Lord Śiva and Brahmā and ( last but not the least ) by Saraswati ( the Goddess of speech ), the precincts of Her heaving breasts being washed with tears of joy.

मोऽयं परात्मा पुरुषः पुराणः  
एकः स्वयंज्योतिरनन्त आद्यः ।  
मायातनुं लोकविमोहनीयां  
धत्ते परानुग्रह एष रामः ॥

The same Śrī Rāma, who is no other than the Supreme Spirit, the most ancient Being, one without a second, endless and the primeval Source of all, assumed as an act of supreme grace a deceptive form enchanting for the whole world.

अयं हि विश्वोद्धवसंयमाना-  
मेकः स्वमायागुणबिम्बितो यः ।  
विरञ्चिविष्ण्वीश्वरनामभेदान्  
धत्ते स्वतन्त्रः परिपूर्ण आत्मा ॥

Indeed, He is the Absolute and all-perfect Spirit, who, though one, severally assumes the diverse names of Brahmā, Viṣṇu and Śiva when reflected through the three Guṇas ( Rajas, Sattva and Tamas ) of His own Māyā.

नमोऽस्तु ते राम तवाङ्घ्रिपङ्कजं  
श्रिया धृतं वक्षसि लालितं श्रियात् ।  
आक्रान्तमंकेन जगत्त्रयं पुरा  
ध्येयं सुनोन्दैरभिमानवर्जितैः ॥

Your lotus feet, O Rāma, are placed by Goddess Lakṣmī on Her bosom and caressed with love. In the ancient times ( when You appeared as the divine Dwarf ) all the three worlds were measured by You in one stride ( in order to rob Bali of his sovereignty of the three worlds ). ( Nay ) Your lotus feet are meditated upon by the chief of hermits, who are free from pride. Hail to You !

( Adhyātma-Rāmāyaṇa I, v. 44, 45-51 )

श्रीसीतारामचन्द्राभ्यां नमः

# श्रीमद्वाल्मीकीयरामायणम्

अयोध्याकाण्डम्

एकोनचत्वारिंशः सर्गः

## The Vālmīki-Rāmāyaṇa

Book Two

( Ayodhyā-Kāṇḍa )

Canto XXXIX

Sent away by Daśaratha, Sumantra gets a chariot ready to take Śrī Rāma and his party to the forest and Sītā adorns herself with jewels brought by the Chancellor of the Exchequer. Kausalyā tenders opportune advice to her daughter-in-law and the latter bows to it. Śrī Rāma comforts Kausalyā and offers apology to his other mothers, who burst into a wail.

रामस्य तु वचः श्रुत्वा मुनिवेषधरं च तम् । समीक्ष्य सह भार्याभी राजा विगतचेतनः ॥ १ ॥  
नैनं दुःखेन संतप्तः प्रत्यवैक्षत राघवम् । न चैनमभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः ॥ २ ॥  
स मुहूर्तमिवासंशो दुःखितश्च महीपतिः । विल्लाप महाबाहू राममेवानुचिन्तयन् ॥ ३ ॥  
मन्ये खलु मया पूर्वं विवत्सा बहवः कृताः । प्राणिनो हिंसिता वापि तन्मामिदमुपस्थितम् ॥ ४ ॥  
न त्वेव नागते काले देहाच्च्यवति जीवितम् । कैकेय्या क्लिश्यमानस्य मृत्युर्मम न विद्यते ॥ ५ ॥  
योऽहं पात्रकसंकाशं पश्यामि पुरतः स्थितम् । विहाय वसने सूक्ष्मे तापसाच्छादमात्मजम् ॥ ६ ॥  
एकस्याः खलु कैकेय्याः कृतेऽयं खिद्यते जनः । स्वार्थे प्रयतमानायाः संश्रित्य निकृतिं त्विमाम् ॥ ७ ॥

Hearing the intercession of Śrī Rāma and perceiving him clad in the garb of a hermit, the king for his part with his consorts fell unconscious. ( 1 ) Sore stricken with agony he could neither regale his eyes on Śrī Rāma ( a scion of Raghu ) nor could he accost him even on casting a look at him awhile, disconsolate as he was. ( 2 ) Remaining senseless as it were for an

hour or so and feeling distressed, the mighty-armed monarch repented in various ways ( as follows ), thinking all the time of Śrī Rāma alone:—( 3 ) "I think in my past life many a cow indeed was robbed of its calf or in any case many living beings were destroyed by me. Hence this ( calamity ) has befallen me. ( 4 ) Surely life does not depart from the body until the



( appointed ) hour has arrived. ( It is therefore that ) death does not claim me even though I am being tormented by Kaikeyi and even though I behold my son, effulgent as fire, standing before me clad in the robes of an

ascetic, having shed garments of fine fabric. ( 5-6 ) Indeed ( all ) these people have to suffer on account of Kaikeyi alone, who, having resorted to this roguery, is striving hard to gain her object." ( 7 )

एवमुक्त्वा तु वचनं बाष्पेण विहतेन्द्रियः । रामेति सकृदेवोक्त्वा व्याहर्तुं न शशाक सः ॥ ८ ॥  
संज्ञां तु प्रतिलभ्यैव मुहूर्तात् स महीपतिः । नेत्राभ्यामश्रुपूर्णाभ्यां सुमन्त्रमिदमब्रवीत् ॥ ९ ॥

Having uttered these words and saying "O Rāma !" only once, the emperor, however, whose vocal organs had been choked by tears, could not speak any

more. Just regaining his consciousness after an hour or so the said emperor for his part spoke to Sumantra with his eyes flooded with tears as follows:— ( 8-9 )

औषवाह्यं रथं युक्त्वा त्वमायाहि ह्योत्तमैः । प्रापयैनं महाभागमितो जनपदात् परम् ॥ १० ॥  
एवं मन्ये गुणवतां गुणानां फलमुच्यते । पित्रा मात्रा च यत्साधुर्वीरो निर्वास्यते वनम् ॥ ११ ॥  
राज्ञो वचनमाज्ञाय सुमन्त्रः शीघ्रविक्रमः । योजयित्वा ययौ तत्र रथमश्वैरलंकृतम् ॥ १२ ॥  
तं रथं राजपुत्राय सूतः कनकभूषितम् । आचक्षेत्रेऽञ्जलिं कृत्वा युक्तं परमवाजिभिः ॥ १३ ॥  
राजा सत्वरमाहूय व्यावृत्तं वित्तसंचये । उवाच देशकालज्ञो निश्चितं सर्वतः शुचिः ॥ १४ ॥  
वासांसि च वरार्हाणि भूषणानि महान्ति च । वर्षाण्येतानि संख्याय वैदेह्याः क्षिप्रमानय ॥ १५ ॥  
नरेन्द्रेणैवमुक्तस्तु गत्वा कोशगृहं ततः । प्रायच्छत् सर्वमाहृत्य सीतायै क्षिप्रमेव तत् ॥ १६ ॥

"Fitting with the best of horses a chariot used for pleasure-drives, return you ( soon ) and take this highly blessed prince beyond this territory. ( 10 ) Since a pious and valiant son is being exiled to the forest by his ( very ) father and mother, such I believe is declared ( by the scriptures ) to be the reward of virtues of the virtuous." ( 11 ) Bowing to the king's command and fitting with horses a chariot decked with ornaments, Sumantra, who was swift of pace, returned ( quickly ) to that ( very ) spot ( where Śrī Rāma stood ready with Sitā and Lakṣmaṇa to depart for the forest ). ( 12 ) Joining his palms ( as a token of submission ), the charioteer announced to the Crown prince ( Śrī Rāma ) the arrival of that chariot,

decked with gold and fitted with excellent horses. ( 13 ) Promptly summoning ( to his presence ) the officer placed in charge of the treasury, the king, who knew what should be done at a particular place and time and was free from all impurities ( in the shape of duplicity etc. ), spoke in a decisive tone ( as follows ):—( 14 ) "Taking into consideration ( all ) these years ( that Sitā has to spend in exile ), ( pray ) speedily bring for Sitā ( a princess of the Videha kingdom ) costly robes and valuable ornaments." ( 15 ) Proceeding to the treasury when commanded thus by the king, and bringing everything ( that he was instructed to fetch ), the officer for his part immediately delivered the ( whole ) lot to Sitā, ( 16 )

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम् । भूषयामास गात्राणि तैर्विचित्रैर्विभूषणैः ॥ १७ ॥  
व्यराजयत वैदेही वेश्म तत् सुविभूषिता । उद्यतोऽशुमतः काले खं प्रभेव विवस्वतः ॥ १८ ॥  
तां सुजाभ्यां परिष्वज्य श्वश्रूवचनमब्रवीत् । अनाचरन्तीं कृपणं मूर्धन्युपाग्राय मैथिलीम् ॥ १९ ॥

Bound as she was for the forest, Sitā ( a princess of the Videha kingdom ), of noble ( uncommon ) birth ( in that she was not born from a womb ), adorned her limbs, which were endowed with propitious marks, with those marvellous jewels. ( 17 ) Splendidly and profusely decked ( with ornaments ) Sitā ( a princess of the Videha kingdom ) illumined that palace ( where she

stood ) in the same way as the radiance of the rising sun with its bright rays illumines the sky in the morning ( particularly when there is no mist or cloud ). ( 18 ) Folding in her arms that princess of Mithilā, who never behaved in an unseemly way, and smelling her head ( as a token of affection ), her mother-in-law ( Kausalyā ) spoke in the following words:—( 19 )

असत्यः सर्वलोकेऽस्मिन् सततं सकृताः प्रियैः । भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः ॥ २० ॥  
एष स्वभावो नारीणामनुभूय पुरा सुखम् । अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि ॥ २१ ॥  
असत्यशीला विकृता दुर्गा अहृदयाः सदा । असत्यः पापसंकल्पाः क्षणमात्रविरागिणः ॥ २२ ॥  
न कुलं न कृतं विद्या न दत्तं नापि संग्रहः । स्त्रीणां गृह्णाति हृदयमनित्यहृदया हि ताः ॥ २३ ॥  
साध्वीनां तु स्थितानां तु शीले सत्ये श्रुते स्थिते । स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते ॥ २४ ॥  
स त्वया नावमन्तव्यः पुत्रः प्रव्राजितो वनम् । तव देवसमस्त्वेष निर्धनः सधनोऽपि वा ॥ २५ ॥

“Women who, though constantly adored by their beloved consorts, cease to esteem their husband who has fallen on evil days are dubbed as wicked throughout this world. ( 20 ) Having enjoyed happiness in the past they malign and even desert their husband on meeting with the least misfortune: such is the nature of ( wicked ) women. ( 21 ) Wicked are those women who are ever untruthful by nature and swayed by passion, are difficult to comprehend, heartless and of sinful resolve and who get estranged in a moment. ( 22 ) Neither ( noble ) birth nor good turn,

nor learning, nor gift nor even marriage ties capture the heart of ( such ) women, fickle of heart as they are. ( 23 ) In the case, however, of virtuous women, who are in fact devoted to good conduct, truthfulness and the precepts of their elders and keep within the bounds of decorum ( laid down for their family ), their husband is the most sacred object and he alone excels all. ( 24 ) Though ( being ) sent into exile to the forest, my son, Śrī Rāma, should not be despised by you. Endowed with means or resourceless, he is surely as good as a deity to you.” ( 25 )

विज्ञाय वचनं सीता तस्या धर्मार्थसंहितम् । कृत्वाञ्जलिमुवाचेदं श्वश्रूमभिमुखे स्थिता ॥ २६ ॥  
करिष्ये सर्वमेवाहमार्या यदनुशास्ति माम् । अभिज्ञास्मि यथा भर्तुर्वर्तितव्यं श्रुतं च मे ॥ २७ ॥  
न मामसज्जनेनार्या समानयितुमर्हति । धर्माद् विचलितुं नाहमलं चन्द्रादिव प्रभा ॥ २८ ॥  
नातन्त्री विद्यते वीणा नाचक्रो विद्यते रथः । नापतिः सुखमेधेत या स्यादपि शतात्मजा ॥ २९ ॥  
मितं ददाति हि पिता मितं भ्राता मितं सुतः । अमितस्य तु दातारं भर्तारं का न पूजयेत् ॥ ३० ॥  
साहमेवं गता श्रेष्ठा श्रुतधर्मपरावरा । आर्ये किमवमन्येयं स्त्रिया भर्ता हि देवतम् ॥ ३१ ॥

Perceiving her advice to be in consonance with righteousness, which constituted her aim ( in life ), and joining her palms, Sitā replied to her mother-in-law as follows, standing in front of her:—( 26 ) “I shall surely do

all that your worthy self instructs me to do. I know how I should behave towards my husband and I have ( also ) heard about it ( from my elders ). ( 27 ) Your noble self ought not to equate me with wicked women.



I am unable to deviate from virtue (even) as moonlight is incapable of parting from the moon. ( 28 ) A Vina is of no use without chords and a chariot is of no use without wheels. Nor can a wife who is bereft of her husband prosper in a happy state even though she may have a hundred sons. ( 29 ) Indeed a father bestows limited joy, a brother (too) bestows limited joy

and a son ( as well ) bestows limited happiness. What woman, then, would not adore her husband, the bestower of unlimited joy ? ( 30 ) Having heard about the special and ordinary duties of a wife from my superiors and thus convinced that the husband is a veritable deity to a ( married ) woman, how can I, such as I am, despise my husband, O venerable lady ?" ( 31 )

सीताया वचनं श्रुत्वा कौसल्या हृदयंगमम् । शुद्धसत्त्वा मुमोचाशु सहसा दुःखहर्षजम् ॥ ३२ ॥  
तां प्राञ्जलिरभिप्रेक्ष्य मातृमध्येऽतिसत्कृताम् । रामः परमधर्मात्मा मातरं वाक्यमब्रवीत् ॥ ३३ ॥  
अम्ब मा दुःखिता भूत्वा पश्येस्त्वं पितरं मम । क्षयोऽपि वनवासस्य क्षिप्रमेव भविष्यति ॥ ३४ ॥  
सुसायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च । समग्रमिह सम्प्राप्तं मां द्रक्ष्यसि सुहृद्वृतम् ॥ ३५ ॥  
एतावदभिनीतार्थमुक्त्वा स जननीं वचः । त्रयःशतशतार्था हि ददर्शावेक्ष्य मातरः ॥ ३६ ॥  
ताश्चापि स तथैवार्ता मातर्दशरथात्मजः । धर्मयुक्तमिदं वाक्यं निजगाद कृताञ्जलिः ॥ ३७ ॥  
संवासात् परुषं किञ्चिदज्ञानादपि यत् कृतम् । तन्मे समुपजानीत सर्वाश्चामन्त्रयामि वः ॥ ३८ ॥  
वचनं राघवस्यैतद् धर्मयुक्तं समाहितम् । शुश्रुवुस्ताः स्त्रियः सर्वाः शोकोपहतचेतसः ॥ ३९ ॥

Hearing Sitā's reply, which touched ( the chords of ) her heart, Kausalyā of pure mind suddenly began to shed tears born of agony ( at the thought of the impending separation from her sons and daughter-in-law ) and delight ( over the pious sentiments expressed by Sitā ). ( 32 ) Gazing at Kausalyā ( his own mother ), who was highly respected among his mothers, Śrī Rāma, who had a supremely pious mind, spoke to her with joined palms as follows:— ( 33 ) "( Pray ) do'nt you regard my father with a doleful countenance. The end of exile too will come rather soon. ( 34 ) Nine years and five will slip past you ( even ) while you are asleep. ( One fine morning ) you will find me duly arrived ( back ) here ( in Ayodhya ) in my entire being ( along with Sitā and Lakṣmaṇa ), surrounded by

my friends and relations." ( 35 ) Having made the aforesaid comprehensive submission to his mother, and gazing on his three hundred and fifty stepmothers he actually found those mothers too distressed in the same way ( as his own mother was ). Nay, joining his palms the said son of Daśaratha ( once more ) made the following submission, which was in consonance with ( the spirit of ) righteousness:— ( 36-37 ) "( Pray ) forgive whatever unkind word or even act may have been uttered or done by me through ignorance because we lived together. Now I take leave of you all." ( 38 ) All those ( royal ) ladies whose mind was agitated through grief, heard the aforesaid cool submission of Śrī Rāma ( a scion of Raghu ), which conformed to ( the principles of ) righteousness. ( 39 )

जज्ञेऽथ तासां संनादः कौञ्चीनामिव निःस्वनः । मानवेन्द्रस्य भार्याणामेवं वदति राघवे ॥ ४० ॥  
मुरजपणवमेषघोषवद् दशरथवेश्म बभूव यत् पुरा ।  
विलपितपरिदेवनाकुलं व्यसनगतं तदभूत् सुदुःखितम् ॥ ४१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

While Śrī Rāma ( a scion of Raghu ) was speaking thus, an outcry resembling the wail of female cranes rose from the mouth of those consorts of Daśaratha ( a ruler of men ). ( 40 ) The same palace of Daśaratha which was formerly marked with the sound

of tomtoms, large drums and Meghas ( a musical instrument the sound of which resembled the rumbling of clouds ) was now filled with extreme agony, agitated as it was through wails and cries and fallen on evil days. ( 41 )

*Thus ends Canto Thirty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

## चत्वारिंशः सर्गः

### Canto XL

Going clockwise round Daśaratha ( as a token of respect ), Sītā, Rāma and Lakṣmaṇa greet him. Accompanied by Sītā, Śrī Rāma salutes Kausalyā.

Lakṣmaṇa too hails Kausalyā first and then his own mother, Sumitrā.

Sumitrā for her part tenders salutary advice to her son. The princes

and the princess having mounted the chariot, Sumantra flicks the

horses. The citizens that had assembled closely follow the

chariot; but unable to keep pace with its swift movement,

they return desolate. Daśaratha too runs after the

chariot along with Kausalyā and others, but

being unable to walk begins to totter and

stops short on the road yielding to the

remonstrances of his wise ministers.

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः । उपसंगृह्य राजानं चक्रुर्दोनाः प्रदक्षिणम् ॥ १ ॥

तं चापि समनुज्ञाप्य धर्मज्ञः सह सीतया । राघवः शोकसम्भूढो जननीमभ्यवादयत् ॥ २ ॥

अन्वक्षं लक्ष्मणो भ्रातुः कौसल्यामभ्यवादयत् । अपि मातुः सुमित्राया जग्राह चरणौ पुनः ॥ ३ ॥

तं वन्दमानं रुदती माता सौमित्रिमब्रवीत् । हितकामा महाबाहुं मूर्ध्न्युपाग्राय लक्ष्मणम् ॥ ४ ॥

सुष्टुस्त्वं वनवासाय स्वनुरक्तः सुहृजने । रामे प्रमादं मा कार्षीः पुत्र भ्रातरि गच्छति ॥ ५ ॥

व्यसनी वा समृद्धो वा गतिरेष तवानघ । एष लोके सतां धर्मो यज्ज्येष्ठवशगो भवेत् ॥ ६ ॥

इदं हि वृत्तमुचितं कुलस्यास्य सनातनम् । दानं दीक्षा च यज्ञेषु तनुत्यागो मृधेषु हि ॥ ७ ॥

लक्ष्मणं त्वेवमुक्त्वासौ संसिद्धं प्रियराघवम् । सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम् ॥ ८ ॥

रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् । अयोध्यामटवीं विद्धि गच्छ तात यथासुखम् ॥ ९ ॥

Clasping the feet of and bowing to the king, Śrī Rāma and Sītā as well as Lakṣmaṇa, who felt miserable ( because of their inability to be of any service to their aged parents ) forthwith went round him clockwise

with joined palms. ( 1 ) Duly obtaining leave of him and accompanied by Sītā, Śrī Rāma ( a scion of Raghu ), who knew what is right and stood stupefied through grief, bowed to Kausalyā. ( 2 ) Following at the heels of his brother,



Lakṣmaṇa too greeted Kausalyā; then he clasped the feet of his (own) mother, Sumitrā. (3) Smelling (as a token of affection) the head of the mighty-armed Lakṣmaṇa, who was saluting her, the mother, who wished well of him, spoke weeping to that son of hers (as follows):— (4) "Excessively fond as you are of your kinsman, Rāma, you have been permitted (by me) to dwell in the forest (with your eldest half-brother). (But) do not neglect, my son, the service of your (half-) brother, Rāma, who is going (with you). (5) He (alone) is your refuge, whether in adversity or (in) affluent (circumstances), O sinless one! Such is the rule of conduct followed by the virtuous in the world that a younger brother should be subject to the control

of his elder brother. (6) To practise charity, to consecrate oneself for sacrificial performances and to drop one's body on the field of battle alone—this indeed constitutes the conduct appropriate to this race (of the Raghus) for all time." (7) Having exhorted Lakṣmaṇa as aforesaid, the said Sumitrā repeatedly said to the celebrated Śrī Rāma (a scion of Raghu), who was loved by all and was bent on leaving (for the forest), "Fare forth! Fare forth!! (May all be well with you)." (8) (She said to Lakṣmaṇa again,) "Know Rāma to be Daśaratha (your father). look upon Sītā (the daughter of Janaka) as myself (your mother) and esteem the forest as Ayodhya (your home) and depart, dear son, happily." (9)

ततः सुमन्त्रः काकुत्स्थं प्राञ्जलिर्वाक्यमब्रवीत् । विनीतो विनयश्च मातर्लिवसवं यथा ॥ १० ॥  
 रथमारोह भद्रं ते राजपुत्र महायशः । क्षिप्रं त्वां प्रापयिष्यामि यत्र मां राम वक्ष्यसे ॥ ११ ॥  
 चतुर्दश हि वर्षाणि वस्तव्यानि वने त्वया । तान्युपक्रमितव्यानि यानि देव्या प्रचोदितः ॥ १२ ॥  
 तं रथं सूर्यसंकाशं सीता दृष्टेन चेतसा । आरुरोह वरारोहा कृत्वा लंकारमात्मनः ॥ १३ ॥  
 वनवासं हि संख्याय वासांस्याभरणानि च । भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ १४ ॥  
 तथैवायुधजातानि भ्रातृभ्यां कवचाणि च । रथोपस्थे प्रविन्यस्य सचर्म कठिनं च यत् ॥ १५ ॥  
 अथो ज्वलनसंकाशं चाभीकरविभूषितम् । तमारुरुह तु स्तूर्णं भ्रातरौ रामलक्ष्मणौ ॥ १६ ॥

Then Sumantra, who was meek and knew how to behave politely, submitted with joined palms as follows to Śrī Rāma (a scion of Kakutstha) even as Mātali (the charioteer of Indra) would to Indra (the ruler of gods):—(10) "Mount the chariot, O highly illustrious prince; may all be well with you. I shall speedily take you to whatever place you will direct me to go. (11) Indeed those fourteen years that have to be spent by you in the forest as directed by the queen (Kaikeyī) are to be considered as having commenced (this very day)." (12) Having decked herself (with the articles of wearing apparel and ornaments bestowed on her by her father-in-law), Sītā, who had comely

limbs, mounted with a delighted mind that chariot, which was resplendent like the sun. (13) Having carefully arranged in the hinder part of the chariot the raiments and jewels which her father-in-law, duly taking into account (the period of) her exile in the forest, had bestowed on Sītā while she was ready to accompany her husband (to the forest), and even so the sets of weapons and the pieces of armour he had given to the two brothers, as well as the basket, covered with leather, and the spade, the two brothers, Śrī Rāma and Lakṣmaṇa, then quickly mounted the aforesaid chariot, which was decked in gold and shone like fire. (14-16)

सीतातृतीयानारूढान् दृष्ट्वा रथमचोदयत् । सुमन्त्रः सम्मतानश्चान् वायुवेगसमाञ्जवे ॥ १७ ॥  
 प्रयाते तु महारण्यं चिररात्राय राघवे । बभूव नगरे मूर्च्छा बलमूर्च्छा जनस्य च ॥ १८ ॥  
 तत् समाकुलसम्भ्रान्तं मत्तसंकुपितद्विषम् । ह्यसिञ्जितनिर्घोषं पुरमाभीन्महास्वनम् ॥ १९ ॥  
 ततः सवालवृद्धा सा पुरी परमपीडिता । राममेवाभिदुद्राव घर्मातः सलिलं यथा ॥ २० ॥  
 पार्श्वतः पृष्ठतश्चापि लम्बमानास्तदुन्मुखाः । बाष्पपूर्णमुखाः सर्वे तमूचुर्भुशनिःस्वनाः ॥ २१ ॥

Seeing the ( three ) exiles, of whom  
 itā constituted the third, mounted  
 in the chariot, Sumantra drove the  
 horses, which were thought highly of  
 and vied in speed with the velocity  
 of the wind. ( 17 ) Śrī Rāma ( a scion of  
 aghu ) having departed for the great  
 forest ( of Daṇḍaka ) for a long term,  
 unconsciousness, however, prevailed  
 among the people ) in the city;  
 there was unconsciousness ( in the  
 army including even horses and  
 elephants ) as well as among the  
 people visiting Ayodhya ( from the  
 districts ). ( 18 ) Confounded and flurried

with its elephants in rut highly  
 excited, and resonant with the tinkling  
 of the ornaments of its horses, the  
 aforesaid city ( of Ayodhya ) was  
 filled with great noise. ( 19 ) Sore  
 stricken with agony, that city including  
 the youngsters as well as the old  
 people rushed towards Śrī Rāma in  
 the same way as one oppressed with  
 the sun would rush towards water.  
 ( 20 ) Clinging to the sides and back  
 ( of the chariot ) with their faces  
 turned towards him and bathed with  
 tears, all submitted to Sumantra in a  
 loud voice:—( 21 )

संयच्छ वाजिनां रश्मीन् सूत याहि शनैः शनैः । मुखं द्रक्ष्याम रामस्य दुर्दर्शं नो भविष्यति ॥ २२ ॥  
 आयसं हृदयं नूनं राममातुरसंशयम् । यद् देवगर्भप्रतिमे वनं याति न भिद्यते ॥ २३ ॥  
 कृतकृत्या हि वैदेही छायेवानुगता पतिम् । न जहाति रता धर्मे मेरुमर्कप्रभा यथा ॥ २४ ॥  
 अहो लक्ष्मण सिद्धार्थः सततं प्रियवादिनम् । भ्रातरं देवसंकाशं यस्त्वं परिचरिष्यसि ॥ २५ ॥  
 महत्येषा हि ते बुद्धिरेष चाभ्युदयो महान् । एष स्वर्गस्य मार्गश्च यदेनमनुगच्छसि ॥ २६ ॥  
 एवं वदन्तस्ते सोढुं न शेकुर्बाष्पमागतम् । नरास्तमनुगच्छन्ति प्रियमिष्वाकुनन्दनम् ॥ २७ ॥

"Hold in the reins of the horses, O  
 charioteer, and drive slowly and slowly.  
 We would behold the countenance of  
 Śrī Rāma, which would ( henceforth )  
 be difficult to behold. ( 22 ) The heart  
 of Kausalyā ( Śrī Rāma's mother ) is  
 firmly and undoubtedly made of steel  
 so that it does not get riven ( even )  
 when her son, who resembles an off-  
 spring of gods, is departing for  
 the forest! ( 23 ) Sītā ( a princess  
 of the Videha kingdom ) has done  
 what ought to be done inasmuch as  
 she follows her husband like a shadow  
 and, devoted to her duty, does not

leave him any more than the light  
 of the sun forsakes Mount Meru. ( 24 )  
 Oh Lakṣmaṇa, you are accomplished  
 in purpose in that you are going to  
 serve your godlike brother, who is ever  
 disposed to speak kind words ( to all ).  
 ( 25 ) Indeed this constitutes your great  
 wisdom; nay, this is your great good  
 fortune and this is the way to heaven  
 ( for you ) that you are following  
 Śrī Rāma!" ( 26 ) Saying so those men  
 could not restrain their tears, that had  
 ( already ) welled up ( in their eyes ),  
 and followed their beloved Śrī Rāma  
 ( the delight of the Ikṣvākus ). ( 27 )

अथ राजा वृत्तः स्त्रीभिर्दीनाभिर्दीनचेतनः । निर्जगाम प्रियं पुत्रं द्रक्ष्यामीति ब्रुवन् गृहात् ॥ २८ ॥  
 शुश्रूवे चाग्रतः स्त्रीणां रुदतीनां महास्वनः । यथा नादः करेणूनां बद्धे महति कुञ्जरे ॥ २९ ॥



पिता हि राजा काकुत्स्थः श्रीमान् सन्नस्तदा बभौ । परिपूर्णः शशी काले ग्रहेणोपप्लुतो यथा ॥ ३० ॥  
 स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः । सूतं संचोदयामास त्वरितं वाह्यतामिति ॥ ३१ ॥  
 रामो याहीति तं सूतं तिष्ठेति च जनस्तथा । उभयं नाशकत् सूतः कर्तुमध्वनि चोदितः ॥ ३२ ॥  
 निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः । पतितैरभ्यवहितं प्रणनाश महीरजः ॥ ३३ ॥  
 रुदिताश्रुपरिचूनं हाहाकृतमचेतनम् । प्रयाणे राघवस्यासीत् पुरं परमपीडितम् ॥ ३४ ॥  
 सुखाय नयनैः स्त्रीणामसमायाससम्भवम् । मीनसंक्षोभचलितैः सलिलं पङ्कजैरिव ॥ ३५ ॥

Meanwhile, surrounded by his consorts,—who were ( all ) feeling miserable,—and distressed in mind, the king sallied forth from his palace, saying "I shall see my beloved son." ( 28 ) In front of him was heard the great noise of crying women, resembling the trumpeting of she-elephants on a lordly elephant ( the leader of their herd ) having been lound ( with chains ). ( 29 ) At that time, the father ( of Śrī Rāma ), the glorious King Daśaratha ( a scion of Kakutstha ), looked lustreless indeed like the full moon overshadowed by Rāhu during a lunar eclipse. ( 30 ) The illustrious son of Daśaratha, Śrī Rāma, on the other hand of inconceivable firmness commanded the charioteer in the words "Let the chariot be driven fast." ( 31 ) Śrī Rāma commanded the celebrated

charioteer in the words "Move on !" and the people ( following the chariot ) likewise said to him, "Stop !" Urged ( both ways ) on the road, the charioteer ( however ) could do neither, ( 32 ) The dust raised on the road ( even ) as the mighty-armed Śrī Rāma drove out ( of the city for the forest ) settled down due to the tears that fell ( from the eyes ) of the citizens ( following at his heels ). ( 33 ) Full of lamentation and tears and ( therefore ) doleful ( in appearance ) at the departure of Śrī Rāma, the citizens ( of Ayodhya ), who were stricken with deep agony and commenced wailing loudly, became unconscious. ( 34 ) Tears born of agony ( caused by separation from Śrī Rāma ) flowed from the eyes of women like ( drops of ) water from lotuses shaken by the commotion of fish. ( 35 )

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतं पुरम् । निपपातैव दुःखेन कृत्तमूल इव द्रुमः ॥ ३६ ॥  
 ततो हलह्लाशब्दो जज्ञे रामस्य वृष्टतः । नराणां प्रेक्ष्य राजानं सीदन्तं भृशदुःखितम् ॥ ३७ ॥  
 हा रामेति जनाः केचिद् राममातेति चापरे । अन्तःपुरसमृद्धं च क्रोशन्तं पर्यदेवयन् ॥ ३८ ॥  
 अन्वीक्षमाणो रामस्तु विषण्णं भ्रान्तचेतनम् । राजानं मातरं चैव ददर्शानुगतौ पथि ॥ ३९ ॥  
 स बद्ध इव पाशेन किशोरो मातरं यथा । धर्मपाशेन संयुक्तः प्रकाशं नाभ्युदैक्षत ॥ ४० ॥  
 पदातिनौ च यानार्हावदुःखाहौ मुखोचितौ । दृष्ट्वा संचोदयामास शीघ्रं याहीति सारथिम् ॥ ४१ ॥  
 नहि तत् पुरुषव्याघ्रो दुःखजं दर्शनं पितुः । मातुश्च सहितुं शक्तस्तोत्रैर्नुन्न इव द्विपः ॥ ४२ ॥  
 प्रत्यगारमिवायान्ती सवत्सा वत्सकारणात् । बद्धवत्सा यथा धेनू राममाताभ्यधावत ॥ ४३ ॥

Seeing the city reduced to singleness of mind, the glorious king for his part fell down precipitately like a tree cut at the root. ( 36 ) Perceiving the king sore distressed and suffering agony, an outcry thereupon rose from ( the mouths of ) men in the rear of Śrī Rāma. ( 37 ) Seeing him wailing with the inmates of his gynaeceum

some people cried out, "Oh Rāma", while others exclaimed, "Oh Rāma's mother !" ( 38 ) Looking back, Śrī Rāma forthwith beheld the king, dejected and perplexed in mind, as well as his ( own ) mother ( Kausalyā ) following ( him ) on the road. ( 39 ) Bound by the cord of duty, he did not openly gaze on them any more than a foal,



Leaving Ayodhya for the Forest





caught in a snare would look at its dam. ( 40 ) Seeing them walking, though worthy of a chariot, unworthy of suffering and deserving of comfort, he commanded the charioteer in the words "Drive fast !" ( 41 ) ( Even ) as an elephant urged on with goads is unable to look behind, Śrī Rāma ( a tiger among men ) too was unable to bear the

distressing sight of his father and mother ( following him on foot ). ( 42 ) Kausalyā ( Śrī Rāma's mother ) rushed forth ( after Śrī Rāma ) as a cow that has given birth to a calf and whose calf stands tied ( at the stall ) would run to meet it while returning to its stall ( from the pasture ). ( 43 )

तथा रुदन्ती कौसल्यां रथं तमनुधावतीम् । क्रोशन्तीं राम रामेति हा सीते लक्ष्मणेति च ॥ ४४ ॥  
रामलक्ष्मणसीतार्थं खवन्तीं वारि नेत्रजम् । असकृत् प्रैक्षत स तां नृत्यन्तीमिव मातरम् ॥ ४५ ॥  
तिष्ठेति राजा चुक्रोश याहि याहीति राघवः । सुमन्त्रस्य बभूवात्मा चक्रयोरिव चान्तरा ॥ ४६ ॥  
नाश्रौषमिति राजानमुपालब्धोऽपि वक्ष्यसि । चिरं दुःखस्य पापिष्ठमिति रामस्तमब्रवीत् ॥ ४७ ॥  
स रामस्य वचः कुर्वन्ननुशाप्य च तं जनम् । व्रजतोऽपि हयाञ्छीघ्रं चोदयामास सारथिः ॥ ४८ ॥  
न्यवर्तत जनो राज्ञो रामं कृत्वा प्रदक्षिणम् । मनसाप्याश्रुवेगेन न न्यवर्तत मानुषम् ॥ ४९ ॥  
यमिच्छेत् पुनरायातं नैनं दूरमनुव्रजेत् । इत्यमात्या महाराजमूर्चुर्दशरथं वचः ॥ ५० ॥  
तेषां वचः सर्वगुणोपपन्नः प्रस्विन्नगात्रः प्रविषण्णरूपः ।  
निशम्य राजा कृपणः सभार्यो व्यवस्थितस्तं सुतमीक्षमाणः ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

Śrī Rāma repeatedly gazed on his aforesaid mother, Kausalyā, who was weeping as above and following that chariot as though dancing, crying 'Rāma, O Rāma, Oh Sītā, O Lakṣmaṇa !' and shedding tears for the sake of Śrī Rāma, Lakṣmaṇa and Sītā. ( 44-45 ) The king ( on the one hand ) exclaimed saying "Stop !", while Śrī Rāma ( a scion of Raghu ) called out "Go on ! Proceed !!" ( In this way ) Sumantra's mind was placed in a dilemma as one would feel while standing between two revolving ) wheels. ( 46 ) Śrī Rāma said to him, "Even when twitted ( by the king on going back to Ayodhya, or not carrying out his orders ), you will say, 'I did not hear ( your call ).' Prolongation of this agony ( caused by witnessing the sad plight of my aged and feeble parents ) would prove most calamitous." ( 47 ) Carrying out the behest of Śrī Rāma and taking leave of that crowd ( which was following at his

heels ), the aforesaid charioteer urged on the horses, that were ( already ) moving ( ahead ), to go fast. ( 48 ) ( Mentally ) going round Śrī Rāma clockwise the king's men returned ( to the king's presence with their body, which could not keep pace with the chariot, though they accompanied Śrī Rāma with their mind to the forest ); the commonalty ( however ) did not return even ( with their body as they did not return ) with their mind, which was possessed of a quick speed. ( 49 ) ( On returning to the king's presence ) the ministers submitted to Emperor Daśaratha as follows:—"One should not follow to a long distance him whom one wishes to see come back". ( 50 ) Hearing their submission, the king, who was endowed with all virtues and felt miserable, stopped short, gazing with his consorts, on his celebrated son ( Śrī Rāma ) nay, perspiring all over his body and wearing a most dejected appearance. ( 51 )

*Thus ends Canto Forty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*



## एकचत्वारिंशः सर्गः

### Canto XLI

The ladies of the royal gynaeceum bewail the exile of Śrī Rāma and others and the citizens of Ayodhya too are reduced to a miserable plight.

तस्मिस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ । आर्तशब्दो हि संजज्ञे स्त्रीणामन्तःपुरे महान् ॥ १ ॥  
 अनाथस्य जनस्यास्य दुर्बलस्य तपस्विनः । यो गतिः शरणं चासीत् स नाथः क्व नु गच्छति ॥ २ ॥  
 न कुप्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् । क्रुद्धान् प्रसादयन् सर्वान् समदुःखः क्व गच्छति ॥ ३ ॥  
 कौमल्यायां महातेजा यथा मातरि वर्तते । तथा यो वर्ततेऽस्मासु महात्मा क्व नु गच्छति ॥ ४ ॥  
 कैकेय्या क्लिश्यमानेन राज्ञा संचोदितो वनम् । परित्राता जनस्यास्य जगतः क्व नु गच्छति ॥ ५ ॥  
 अहो निश्चेतनो राजा जीवलोकस्य संक्षयम् । धर्म्यं सत्यव्रतं रामं वनवासे प्रवत्स्यति ॥ ६ ॥  
 इति सर्वा महिष्यस्ता विवत्सा इव धेनवः । रुरुदुश्चैव दुःखार्ताः सस्वरं च विचुकुशुः ॥ ७ ॥

Even as Śrī Rāma (that tiger among men) was driving out (of Ayodhya) with joined palms, a loud plaintive cry actually burst forth from (the mouths of) the ladies in the gynaeceum. (1) (They exclaimed:) "Oh, where goes that lord, who was the refuge and protector of us helpless, weak and forlorn people ? (2) Oh, where goes the prince to whom joy and sorrow made no difference, (nay) who did not lose temper even when slandered, avoided provoking words and pacified all who were angry ? (3) Where goes the high-souled Śrī Rāma, who is endowed with exceptional glory and who behaved with us (in

the same way) as he did with his own mother, Kausalyā ? (4) Oh, where goes Śrī Rāma, the protector not only of us all but even of the world, enjoined to proceed to the forest by the king, who was being tormented by Kaikeyī ? (5) How insensible is the king, who has sent into exile to the forest the virtuous Prince Rāma, who is the support of the (entire) living creation and is vowed to truthfulness !" (6) Stricken with agony all the aforesaid queens lamented in this way and cried at the top of their voice like (so many) cows bereft of their calf. (7)

स तमन्तःपुरे घोरमार्तशब्दं महीपतिः । पुत्रशोकाभिसंतप्तः श्रुत्वा चासीत् सुदुःखितः ॥ ८ ॥  
 नाग्निहोत्राण्यहूयन्त नापचन् गृहमेधिनः । अकुर्वन् न प्रजाः कार्यं सूर्यश्चान्तरधीयत ॥ ९ ॥  
 व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन् । पुत्रं प्रथमजं लब्ध्वा जननी नाभ्यनन्दत ॥ १० ॥  
 त्रिशङ्कुलं हिताङ्गश्च बृहस्पतिबुधावपि । दारुणाः सोममभ्येत्य ग्रहाः सर्वे व्यवस्थिताः ॥ ११ ॥  
 नक्षत्राणि गतार्चोऽपि ग्रहाश्च गततेजसः । विशाखाश्च सधूमाश्च नभसि प्रचकाशिरे ॥ १२ ॥  
 कालिकानिलवेगेन महोदधिरिवोत्थितः । रामे वनं प्रव्रजिते नगरं प्रचचाल तत् ॥ १३ ॥  
 दिशः पर्याकुलाः सर्वास्तिमिरेणेव संवृताः । न ग्रहो नापि नक्षत्रं प्रचकाशे न किञ्चन ॥ १४ ॥  
 अकस्मान्नागरः सर्वो जनो दैन्यमुपागमत् । आहारे वा विहारे वा न कश्चिदकरोन्मनः ॥ १५ ॥

शोकपर्यायसंतप्तः सततं दीर्घमुच्छ्वसन् । अयोध्यायां जनः सर्वश्चुक्रोश जगतीपतिम् ॥ १६ ॥  
बाष्पपर्याकुलमुखो राजमार्गगतो जनः । न दृष्टो लभ्यते कश्चित् सर्वः शोकपरायणः ॥ १७ ॥

Hearing that frightful plaintive cry in the gynaeceum, King Daśaratha, who was ( already ) tormented with grief caused by separation from his son, felt sore distressed. ( 8 ) No oblations were poured into the sacred fire ( by those maintaining the sacred fire ); no householders cooked food; people did not carry on their business and the sun went out of sight ( even before sunset due to untimely clouds ). ( 9 ) Elephants dropped grass etc. from their mouths; cows refused to give suck to their calves; mothers did not rejoice to meet their first-born son. ( 10 ) Getting conjoined ( through a retrograde movement ) with the moon, Trīṣanku and Mars, even Jupiter and Mercury and all other luminaries assumed a stern aspect. ( 11 ) The lunar mansions lost their brilliance and the planets

their splendour. Proceeding on a wrong course they cast a hazy lustre in the heavens. ( 12 ) Driven by a blast of wind, a mass of clouds rose ( in the sky ) like a turbulent ocean. ( Nay ) Śrī Rāma having departed for the forest, the city of Ayodhya rocked to and fro. ( 13 ) All the ( four ) quarters became obscure as though enveloped in darkness. No planet nor any lunar mansion emitted the faintest light. ( 14 ) All of a sudden all the people of Ayodhya were reduced to a wretched plight. None could give his or her mind to food or recreation. ( 15 ) Tormented with recurrence of grief and sighing heavily all the time, all the people of Ayodhya cursed the emperor. ( 16 ) Men walking on the public road had their face soiled with tears. None was found merry, all were plunged in grief. ( 17 )

न वाति पवनः शीतो न शशी सौम्यदर्शनः । न सूर्यस्तपते लोकं सर्वं पर्याकुलं जगत् ॥ १८ ॥  
अनर्थिनः सुताः स्त्रीणां भर्तारो भ्रातरस्तथा । सर्वे सर्वं परित्यज्य राममेवान्वचिन्तयन् ॥ १९ ॥  
ये तु रामस्य सुहृदः सर्वे ते मूढचेतसः । शोकभारेण चाक्रान्ताः शयनं नैव भेजिरे ॥ २० ॥  
ततस्त्वयोध्या रहिता महात्मना पुरंदरेणेव मही सपर्वता ।  
चचाल घोरं भयशोकदीपिता सनागयोबाश्वगणा ननाद च ॥ २१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोध्याकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

No cool breeze blew nor did the moon present a placid appearance, nor again did the sun warm the people ( with its rays ). The whole world was disturbed in mind. ( 18 ) Sons were indifferent to their mothers, husbands were of no use to their wives and brothers had no use for their brothers. Abandoning everything ( else ) all focussed their thought on Śrī Rāma alone. ( 19 ) All those, however, who were friends of

Śrī Rāma were perplexed in mind and had no sleep, overwhelmed as they were with excess of grief. ( 20 ) Excited through fear and grief, the city of Ayodhya, bereft of Śrī Rāma ( the high-souled prince ), was thereupon violently disturbed,—( even ) as the earth along with its mountains rocks to and fro when bereft of Indra ( the destroyer of strongholds ),—and cried with its elephants, warriors and horses. ( 21 )

*Thus ends Canto Forty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*



## द्विचत्वारिंशः सर्गः

## Canto XLII

Śrī Rāma having departed for the forest in an exceptionally swift-going chariot, Daśaratha vainly seeks to cover the intervening distance on foot.

The very dust raised by the chariot having disappeared after a while, the emperor feels doubly disconsolate and drops to the ground.

When Kaikeyi comes forward to support him he scolds her

and asks her not to touch his person. Kausalyā then

lifts him up and persuades him to return. His

personal attendants take him to the latter's

apartments and, seeing him plunged in

grief, Kausalyā seats herself beside

him and begins to lament in

various ways.

यावत् तु निर्यतस्तस्य रजोरूपमदृश्यत । नैवेक्ष्वाकुवरस्तावत् संजहारात्मचक्षुषी ॥ १ ॥  
यावद् राजा प्रियं पुत्रं पश्यत्यत्यन्तधार्मिकम् । तावद् व्यवर्धतेवास्य धरण्यां पुत्रदर्शने ॥ २ ॥  
न पश्यति रजोऽप्यस्य यदा रामस्य भूमिपः । तदाऽऽर्तश्च विषण्णश्च पपात धरणीतले ॥ ३ ॥  
तस्य दक्षिणमन्वागात् कौसल्या बाहुमङ्गना । परं चास्यान्वगात् पार्श्वं कैकेयी सा सुमध्यमा ॥ ४ ॥  
तां नयेन च सम्पन्नो धर्मेण विनयेन च । उवाच राजा कैकेयीं समीक्ष्य व्यथितेन्द्रियः ॥ ५ ॥

So long, however, as the clouds of the dust that followed Śrī Rāma ( even ) as he was going out ( to the forest ) could be seen Daśaratha ( the foremost of the Ikṣvākus ) did not turn his eyes away ( from them ). ( 1 ) So long as the king saw his beloved and most virtuous son ( in the form of the dust raised by his chariot ) his body stood on the ground growing in size as it were ( to be able ) to catch a glimpse of his ( gradually receding ) son. ( 2 ) The moment ( however ) the king ceased to behold

even the dust of ( the chariot of ) the said Śrī Rāma, he dropped to the ground afflicted and dejected. ( 3 ) His ( seniormost ) wife, Kausalyā, approached his right arm ( in order to lift him up by that arm ), while the notorious Kaikeyi of charming limbs went up to his other ( left ) side. ( 4 ) Distressed in mind to behold Kaikeyi, the king, who was richly endowed with prudence, as well as with piety and culture, spoke to her ( as follows ) :— ( 5 )

कैकेयि मामकाङ्गानि मा स्प्राक्षीः पापनिश्चये । नहि त्वां द्रष्टुमिच्छामि न भार्या न च बान्धवी ॥ ६ ॥  
ये च त्वामनुजीवन्ति नाहं तेषां न ते मम । केवलार्थपरां हि त्वां त्यक्तधर्मां त्यजाम्यहम् ॥ ७ ॥  
अगृह्णां यच्च ते पाणिमर्गिन् पर्यणयं च यत् । अनुजानामि तत् सर्वमस्मिल्लोके परत्र च ॥ ८ ॥  
भरतश्चेत् प्रतीतः स्याद् राज्यं प्राप्यैतदव्ययम् । यन्मे स दद्यात् पित्रर्थं मा मां तदुत्तमागमत् ॥ ९ ॥  
अथ रेणुसमुद्ध्वस्तं समुत्थाप्य नराधिपम् । न्यवर्तत तदा देवी कौसल्या शोककर्षिता ॥ १० ॥  
हत्वेव ब्राह्मणं कामात् स्पृष्ट्वाग्निमिव पाणिना । अन्वतप्यत धर्मात्मा पुत्रं संचिन्त्य राघवम् ॥ ११ ॥

निवृत्यैव निवृत्यैव सीदतो रथवर्त्मसु । राज्ञो नातिबभौ रूपं प्रस्रस्यांशुमतो यथा ॥ १२ ॥  
विललाप स दुःखार्तः प्रियं पुत्रमनुस्मरन् । नगरान्तमनुप्राप्तं बुद्ध्वा पुत्रमथाब्रवीत् ॥ १३ ॥

"O Kaikeyi of sinful resolve, ( pray ) do not touch my limbs, really I do not wish to see you; you are neither my wedded wife nor my relation. ( 6 ) ( Nay ) I am no longer the master of those who depend for their subsistence on you nor are they my servants any more. I disown you, who are solely devoted to your selfish ends and have forsaken virtue. ( 7 ) I ( hereby ) disclaim all the benefits that will accrue to me ( hereafter ) in this world and the next from the fact that I clasped your hand ( in marriage ) and took you round the fire ( with me ). ( 8 ) If Bharata gets delighted to receive this sovereignty free from hindrance, let not that which he offers to me ( after my death ) by way of obsequial oblations intended for his departed ancestors reach me ( in the other world )." ( 9 ) Forthwith lifting up the king, who was soiled with dust ( due to his having

toppled down ), Queen Kausalyā, who had been emaciated through grief, then returned ( to the palace with the king ). ( 10 ) Thinking deeply of his son, Śrī Rāma ( a scion of Raghu ), Daśaratha ( of pious mind ) gave way to repentance ( for having sent him into exile under pressure from Kaikeyi ), even as one is stung with remorse on having voluntarily killed a Brahman or on touching a ( blazing ) fire with one's own hand. ( 11 ) The appearance of the king, who, turning back again and again, exerted himself to gaze on the path which the chariot ( of Śrī Rāma ) had taken, did not look charming any more than the orb of the sun in eclipse. ( 12 ) Thinking all the time of his beloved son ( Śrī Rāma ), he lamented, stricken with agony as he was. Coming to know of his son having reached the outskirts of the city, he then spoke ( as follows ) :—( 13 )

वाहनानां च मुख्यानां वहतां तं ममात्मजम् । पदानि पथि दृश्यन्ते स महात्मा न दृश्यते ॥ १४ ॥  
यः सुखेनोपधानेषु शेते चन्दनरूपितः । वीज्यमानो महार्हाभिः स्त्रीभिर्मम सुतोत्तमः ॥ १५ ॥  
स नूनं कचिदेवाद्य वृक्षमूलमुपाश्रितः । काष्ठं वा यदि वाश्मानमुपधाय शयिष्यते ॥ १६ ॥  
उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः । विनिःश्वसन् प्रस्रवणात् करेणूनामिवर्षभः ॥ १७ ॥  
द्रक्ष्यन्ति नूनं पुरुषा दीर्घबाहुं वनेचराः । राममुत्थाय गच्छन्तं लोकनाथमनाथवत् ॥ १८ ॥  
सा नूनं जनकस्येष्टा सुता सुखसदोचिता । कण्टकाक्रमणक्लान्ता वनमद्य गमिष्यति ॥ १९ ॥  
अनभिज्ञा वनानां सा नूनं भयमुपैष्यति । श्वपदानर्दितं श्रुत्वा गम्भीरं रोमहर्षणम् ॥ २० ॥  
सकामा भव कैकेयि विधवा राज्यमावस । नहि तं पुरुषव्याघ्रं विना जीवितुमुत्सहे ॥ २१ ॥

"The marks of the hoofs of the excellent horses drawing the chariot of my celebrated son are ( no doubt ) seen on the road, but that high-souled prince is no longer seen. ( 14 ) That jewel among my sons, who, having been smeared ( all over ) with sandal-paste, used to repose comfortably on cushions and pillows, while being fanned by women possessed of great comeliness and adorned with costly jewels will surely lie down today at some unknown

place at the foot of a tree resting his head on a block of wood or stone ! ( 15-16 ) ( Nay, at the close of night ) he will rise from the ( bare ) ground in a wretched condition, enveloped in dust and exhaling audibly like a leader of elephants rising from beside a spring. ( 17 ) Undoubtedly people living in the forest will behold Rāma, the protector of the world, who is possessed of long arms, rising ( from sleep in the forest ) and going forth like one forlorn.



( 18 ) That beloved daughter of Janaka, who is ever worthy of ( all kinds of ) amenities, will surely walk today to the forest ( barefooted and therefore ) injured by treading on thorns. ( 19 ) Unacquainted ( as she is ) with the

woods, she will doubtless be struck with fear to hear the deep and thrilling roar of beasts of prey. ( 20 ) Having your wishes fulfilled, O Kaikeyi, enjoy the kingdom as a widow. I am unable to live without that tiger among men." (21)

इत्येवं विलपन् राजा जनौघेनाभिसंवृतः । अपस्नात इवारिष्टं प्रविवेश गृहोत्तमम् ॥ २२ ॥  
 शून्यचत्वरवेशमान्तां संवृतापणवेदिकाम् । क्लान्तदुर्बलदुःखार्ता नात्याकीर्णमहापथाम् ॥ २३ ॥  
 तामवेक्ष्य पुरीं सर्वा राममेवानुचिन्तयन् । विलपन् प्राविशद् राजा गृहं सूर्य इवाम्बुदम् ॥ २४ ॥  
 महाहृदमिवाक्षोभ्यं सुपर्णेन हृतोरगम् । रामेण रहितं वेश्म वैदेह्या लक्ष्मणेन च ॥ २५ ॥  
 अथ गद्गदशब्दस्तु विलपन् वसुधाधिपः । उवाच मृदु मन्दार्थं वचनं दीनमस्वरम् ॥ २६ ॥  
 कौसल्याया गृहं शीघ्रं राममातुर्नयन्तु माम् । न ह्यन्यत्र ममाश्रासो हृदयस्य भविष्यति ॥ २७ ॥  
 इति ब्रुवन्तं राजानमनयन् द्वारदर्शिनः । कौसल्याया गृहं तत्र न्यवेश्यत विनीतवत् ॥ २८ ॥

Lamenting as aforesaid, and surrounded on all sides by a multitude of men, the king entered his excellent abode, which was full of sorrow, like one who has bathed on the death of a relation. ( 22 ) Perceiving the entire city of Ayodhya with its cross roads and portals deserted and the sheds in front of shops ( where merchandise was spread ) closed, its people depressed in spirits, feeble and afflicted and its highways not very crowded, the king entered his palace wailing and thinking all the time of Śrī Rāma alone, ( even ) as the sun enters a cloud. ( 23-24 ) Bereft of Śrī Rāma, Sitā and Lakṣmaṇa,

the palace looked like a big pool rendered imperturbable due to its snakes having been carried away by Garuḍa. ( 25 ) The lamenting emperor then spoke ( to the porters ) in faltering, soft, pitiful and indistinct words, which were ( also ) not clearly intelligible ( as follows ) :—( 26 ) "Take me speedily to the apartments of Kausalyā, the mother of Rāma; for nowhere else will my heart find solace." ( 27 ) The porters took the king, who was speaking as aforesaid, to the apartments of Kausalyā and there he was gently laid ( by them on a couch ). ( 28 )

ततस्तत्र प्रविष्टस्य कौसल्याया निवेशनम् । अधिरुह्यापि शयनं बभूव लुलितं मनः ॥ २९ ॥  
 पुत्रद्वयविहीनं च स्नुषया च विवर्जितम् । अपश्यद् भवनं राजा नष्टचन्द्रमिवाम्बरम् ॥ ३० ॥  
 तच्च दृष्ट्वा महाराज्ञो भुजमुद्यम्य वीर्यवान् । उच्चैःस्वरेण प्राकोशद्धा राम विजहासि नौ ॥ ३१ ॥  
 सुखिता बत तं कालं जीविष्यन्ति नरोत्तमाः । परिष्वजन्तो ये रामं द्रक्ष्यन्ति पुनरागतम् ॥ ३२ ॥  
 अथ रात्र्यां प्रान्नायां कालरात्र्यामिवात्मनः । अर्धरात्रे दशरथः कौसल्यामिदमब्रवीत् ॥ ३३ ॥  
 न त्वां पश्यामि कौसल्ये साधु मां पाणिना स्पृश । रामं मेऽनुगता दृष्टिरद्यापि न निवर्तते ॥ ३४ ॥  
 तं राममेवानुविचिन्तयन्तं समीक्ष्य देवी शयने नरेन्द्रम् ।  
 उपोपविश्याधिकमार्तरूपा विनिःश्वसन्तं विललाप कृच्छ्रम् ॥ ३५ ॥  
 इत्यार्षे श्रीमद्रामायणे बाह्यमीकीये आदिकाव्येऽयोध्याकाण्डे द्विचत्वारिंशः सर्गः ॥ ४२ ॥

The mind of the king, even though he had entered Kausalyā's apartments and had been laid on a couch, continued

to be restless. ( 29 ) The king found the palace, which was bereft of his two sons and destitute of his daughter-in-

law, devoid of charm as the sky without the moon ( and the stars ). ( 30 ) Looking at the palace and lifting up his arm, the powerful emperor cried in a loud voice:—"Oh Rāma, are you ( really ) deserting us both ( your mother as well as myself ) ? ( 31 ) Alas, those jewels among men alone who will survive the term of Rāma's exile and ( are eventually able to ) see him come back, clasping him to their bosom, will be ( really ) happy !" ( 32 ) Now when the night arrived,—the night

which was as it were the night of Dissolution for him,—King Daśaratha spoke at midnight to Kausalyā as follows:—(33) "Kausalyā, I am unable to see you. (Please) touch me with your hand well. Having followed Rāma, my sight has not yet returned." ( 34 ) Perceiving the aforesaid monarch on the couch,—who was thinking deeply all the time of Śrī Rāma alone and breathing hard with difficulty,—and sitting by his side, the queen (Kausalyā), who wore a distressed look ( about her ), began to wail. ( 35 )

*Thus ends Canto Forty-two in the Ayodhyā-Kāṇḍa of the glaucous Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

## त्रिचत्वारिंशः सर्गः

### Canto XLIII

#### The Lament of Kausalyā

ततः समीक्ष्य शयने सन्नं शोकेन पार्थिवम् । कौसल्या पुत्रशोकार्ता तमुवाच महीपतिम् ॥ १ ॥  
 राघवे नरशार्दूले विषं मुक्त्वाहिजिह्वागा । विचरिष्यति कैकेयी निर्मुक्तेव हि पन्नगी ॥ २ ॥  
 विवास्य रामं सुभगा लब्धकामा समाहिता । त्रासयिष्यति मां भूयो दुष्टाहिरिव वेश्मनि ॥ ३ ॥  
 अथास्मिन् नगरे रामश्चरन् भैक्षं गृहे वसेत् । कामकारो वरं दातुमपि दासं ममात्मजम् ॥ ४ ॥  
 पातयित्वा तु कैकेय्या रामं स्थानाद् यथेष्टतः । प्रविद्धो रक्षसां भागः पर्वणीवाहिताग्निना ॥ ५ ॥  
 नागराजगतिर्वीरो महाबाहुर्धनुर्धरः । वनमाविशते नूनं सभार्यः सहलक्ष्मणः ॥ ६ ॥  
 वने त्वदृष्टदुःखानां कैकेय्यनुमते त्वया । त्यक्तानां वनवासाय कान्यावस्था भविष्यति ॥ ७ ॥

Perceiving the king lying on the couch stricken with grief, Kausalyā, who was feeling distressed due to grief on account of separation from her son Śrī Rāma ), spoke to the said king as follows:—( 1 ) "Having discharged her poison on Rāma ( a scion of Raghu ), the tiger among men, indeed, Kaikeyī of crooked ways will surely wander about freely like a female serpent that has cast off its slough. ( 2 ) Having exiled Rāma and ( thereby ) achieved her desired end, Kaikeyī, whose stars are propitious and whose mind is at rest now ), will further cause fear to me ( undisturbed ) like a wicked serpent welling in one's own house. ( 3 )

Even if Rāma were allowed to remain at his home in Ayodhya living on alms, it would be preferable ( to me in comparison to his exile ). ( Nay ), it would be better even to consign my son to her as a slave. ( 4 ) Having wantonly thrown Rāma out of his position, Kaikeyī has acted in the same way as an oblation ( intended for the gods ) may be consigned to ogres on a new or full moon by one who tends the sacred fire. ( 5 ) Accompanied by his wife and Lakṣmaṇa and walking like a king of elephants, bow in hand, the mighty-armed hero will have surely entered the forest ( by now ). ( 6 ) In a forest what other



fate ( than the hardships of forest life )  
can befall the youths, who had  
never known suffering ( before ) and who

have been consigned by you to a  
forest life following the wishes of  
Kaikeyi P ( 7 )

ते रत्नहीनास्तरुणाः फलकाले विवासिताः । कथं वत्स्यन्ति कृपणाः फलमूलैः कृताशनाः ॥ ८ ॥  
अपीदानीं स कालः स्यान्मम शोकक्षयः शिवः । सहभार्ये सह भ्रात्रा पश्येयमिह राघवम् ॥ ९ ॥  
श्रुत्वैवोपस्थितौ वीरौ कदायोध्या भविष्यति । यशस्विनी हृष्टजना सूच्छ्रितध्वजमालिनी ॥ १० ॥  
कदा प्रेक्ष्य नरव्याघ्रावरण्यात् पुनरागतौ । भविष्यति पुरी हृष्टा समुद्र इव पर्वणि ॥ ११ ॥  
कदायोध्यां महाबाहुः पुरीं वीरः प्रवेक्ष्यति । पुरस्कृत्य रथे सीतां वृषभो गोवधूमिव ॥ १२ ॥  
कदा प्राणिसहस्राणि राजमार्गे ममात्मजौ । लाजैरवकरिष्यन्ति प्रविशन्तावरिन्दमौ ॥ १३ ॥  
प्रविशन्तौ कदायोध्यां द्रक्ष्यामि शुभकुण्डलौ । उदग्रायुधनिस्त्रिशौ सशृङ्गाविव पर्वतौ ॥ १४ ॥  
कदा सुमनसः कन्याद्विजातीनां फलानि च । प्रदिशन्तः पुरीं हृष्टाः करिष्यन्ति प्रदक्षिणम् ॥ १५ ॥  
कदा परिणतो बुद्ध्या वयसा चामरप्रभः । अभ्युपैष्यति धर्मात्मा सुवर्ष इव लालयन् ॥ १६ ॥

"Exiled at a time when they should have ( in the ordinary circumstances ) enjoyed the fruits ( amenities ) of life, how shall the poor youths, who have been deprived of ( all ) precious things, drag their existence living on fruits and roots P ( 8 ) Will that happy time, marked with the end of my grief, ever come, when I shall ( be able to ) see Rāma ( a scion of Raghu ) accompanied by his wife and (younger) brother back in Ayodhya P ( 9 ) When will Ayodhya regain her ( pristine ) glory, throb with joyous crowds and be adorned ( once more ) with rows of towering banners the moment it hears of the two heroic princes ( Śrī Rāma and Lakṣmaṇa ) being present P ( 10 ) When will the city wax jubilant ( again ) like an ocean on a full moon ( night ) to perceive the two princes, who are ( really ) tigers among men, come back from the forest P ( 11 ) When will the

mighty-armed hero ( Śrī Rāma ) enter ( again ) the city of Ayodhya placing Sitā at his head in the chariot, (even) as a bull would follow a cow P ( 12 ) When will thousands of men cover with parched grains of paddy on the public road my two sons ( Rāma and Lakṣmaṇa ), the subduers of their enemy, entering the city P ( 13 ) When shall I ( be able to ) see the two princes, adorned with splendid ear-rings and armed with excellent bows and swords, entering Ayodhya like a pair of mountains crowned with peaks P ( 14 ) When will the three darlings merrily go round the city clockwise, receiving on the way flowers from the hands of virgins and fruits from those of Brahmans P ( 15 ) When will the pious Rāma, grown ripe in intellect and shining like a god in point of age ( eternal youth ), return fostering the world like a good ( timely ) shower P ( 16 )

निस्संशयं मया मन्ये पुरा वीर कदर्यया । पातुकामेषु वत्सेषु मातृणां शतिताः स्तनाः ॥ १७ ॥  
साहं गौरिव सिंहेन विवत्सा वत्सला कृता । कैकेय्या पुरुषव्याघ्र बालवत्सेव गौर्बलात् ॥ १८ ॥  
नहि तावद् गुणैर्जुष्टं सर्वशास्त्रविशारदम् । एकपुत्रा विना पुत्रमहं जीवितुमुत्सहे ॥ १९ ॥  
न हि मे जीविते किञ्चित् सामर्थ्यमिह कल्प्यते । अपश्यन्त्याः प्रियं पुत्रं लक्ष्मणं च महाबलम् ॥ २० ॥  
अयं हि मां दीपयतेऽद्य वह्निस्तनूजशोकप्रभवो महाहितः ।

महीमिमां रश्मिभिरुत्तमप्रभो यथा निदाघे भगवान् दिवाकरः ॥ २१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

"Undoubtedly in some past life, I believe, O valiant king, the teats of cows were cut off by me, mean-minded as I was, while their calves stood waiting to suck them. ( 17 ) Fond of my child like a cow, O tiger among men, I have for this ( very ) reason been forcibly deprived of my child by Kaikeyī in the same way as a cow having a calf of tender age may be deprived of her calf by a lion. ( 18 ) Having only one son, I am surely unable to survive without that son, who

is endowed with all virtues and is well-versed in all the scriptures. ( 19 ) There is not the least capacity in me to sustain my life here so long as I fail to perceive my beloved son ( Rāma ) and Lakṣmaṇa, who is possessed of great strength. ( 20 ) This fire, born of grief occasioned by separation from my son, which is exceedingly harmful to me sure enough, is torturing me today in the same way as the glorious sun, possessed of greatest splendour, scorches this earth with its rays in summer." ( 21 )

*Thus ends Canto Forty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

### चतुश्चत्वारिंशः सर्गः

#### Canto XLIV

Establishing the greatness of Śrī Rāma, Sumitrā, who is a pastmaster in eloquence, assuages Kausalyā's grief.

विलपन्तीं तथा तां तु कौसल्यां प्रमदोत्तमाम् । इदं धर्मे स्थिता धर्म्यं सुमित्रा वाक्यमब्रवीत् ॥ १ ॥  
 तवार्ये सद्गुणैर्युक्तः स पुत्रः पुरुषोत्तमः । किं ते विलपितेनैवं कृपणं रुदितेन वा ॥ २ ॥  
 यस्तवार्ये गतः पुत्रस्त्यक्त्वा राज्यं महाबलः । साधु कुर्वन् महात्मानं पितरं सत्यवादिनम् ॥ ३ ॥  
 शिष्टैराचरिते सम्यक् शश्वत् प्रेत्य फलोदये । रामो धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन ॥ ४ ॥  
 वर्तते चोत्तमां वृत्तिं लक्ष्मणोऽस्मिन् सदानघः । दयावान् सर्वभूतेषु लाभस्तस्य महात्मनः ॥ ५ ॥  
 अरण्यवासे यद् दुःखं जानन्त्येव सुखोचिता । अनुगच्छति वैदेही धर्मात्मानं तवात्मजम् ॥ ६ ॥  
 कीर्तिभूतां पताकां यो लोके भ्रमयति प्रभुः । धर्मः सत्यव्रतपरः किं न प्राप्तस्तवात्मजः ॥ ७ ॥

Sumitrā, who was devoted to righteousness, addressed for her part the following words, which were in consonance with the spirit of righteousness, to the celebrated Kausalyā, the foremost of women, who had been wailing as aforesaid:—( 1 ) "That son of yours, O noble lady, is adorned with excellent virtues and is the foremost among men. What purpose will be served by your wailing in this way or by weeping piteously ? ( 2 ) Your noblest son, Rāma, who is possessed of great strength, O noble lady, and who, having renounced the throne, has proceeded to the forest, ( thereby )

proving his high-souled father to be perfectly truthful, is devoted to the path of virtue, which has been eternally and duly followed by the cultured and which brings its reward in the other world. ( As such ) he never deserves to be pitied. ( 3-4 ) The sinless Lakṣmaṇa, who is full of compassion to all created beings, always renders the best form of service to Rāma. ( Thus ) there is gain ( alone ) to that high-souled prince. ( 5 ) The daughter of the ruler of the Videhas ( too ), who is worthy of ( all ) comfort, is following your pious-minded son, even though aware of the suffering



attendant upon forest life. ( 6 ) What blessing has not been secured by your powerful son, who is all virtue and

is pledged to the vow of truthfulness, and the banner of whose fame flutters throughout the world ? ( 7 )

व्यक्तं रामस्य विज्ञाय शौचं माहात्म्यमुत्तमम् । न गात्रमंशुभिः सूर्यः संतापयितुमर्हति ॥ ८ ॥  
 शिवः सर्वेषु कालेषु काननेभ्यो विनिस्तृतः । राघवं युक्तशीतोष्णः सेविष्यति सुखोऽनिलः ॥ ९ ॥  
 शयानमनघं रात्रौ पितेवाभिपरिष्वजन् । घर्मघ्नः संपृशज्जीतश्चन्द्रमा ह्लादयिष्यति ॥ १० ॥  
 ददौ चास्त्राणि दिव्यानि यस्मै ब्रह्मा महौजसे । दानवेन्द्रं इतं दृष्ट्वा तिमिध्वजमुतं रणे ॥ ११ ॥  
 स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः । असंवस्तो ह्यरण्येऽसौ वेदमनीव निवस्यते ॥ १२ ॥  
 यस्येपुपथमासाद्य विनाशं यान्ति शत्रवः । कथं न पृथिवी तस्य शासने स्थातुमर्हति ॥ १३ ॥  
 या श्रीः शौर्यं च रामस्य या च कल्याणसत्त्वता । निवृत्तारण्यवासः स्वं क्षिप्रं राज्यमवाप्स्यति ॥ १४ ॥

"Fully aware of the purity, which is ( so ) well known, as well as of the great magnanimity of Rāma, the sun ought not to scorch his person by its rays. ( 8 ) A favourable and delightful breeze of moderate heat and cold, blowing from the woods at all times, will render service to Rāma. ( 9 ) Gently stroking him ( with its rays ) when he is reposing at night, and hugging him like a father, and driving away the heat ( of the day ), the cool moon will exhilarate the sinless Rāma. ( 10 ) Relying solely on the might of his arms, that heroic prince, a ( veritable ) tiger among men,—on whom, endowed with great strength, Sage Viśvāmitra ( a Brahman who vied with Brahmā

in creating a world of his own ) bestowed celestial missiles on seeing the demon Subāhu ( son of Śambara, whose banner bore the device of a large fish ), the chief of demons, killed on the battle-field ( by Rāma ),—will surely dwell undaunted in the forest as in his own palace. ( 11-12 ) How can the earth fail to obey the command of Rāma, to whose shafts the enemies fall an easy prey ? ( 13 ) The splendour that invests Śrī Rāma, the valour that is natural to him and the beneficent strength that resides in him lead one to believe that when the term of his exile in the forest has concluded he will speedily regain his throne. ( 14 )

सूर्यस्यापि भवेत् सूर्यो ह्यग्नेरग्निः प्रभोः प्रभुः । श्रियाः श्रीश्च भवेदश्या कीर्त्याः कीर्तिः क्षमाक्षमा ॥ १५ ॥  
 दैवतं देवतानां च भूतानां भूतसत्तमः । तस्य के ह्यगुणा देवि वने वाप्यथवा पुरे ॥ १६ ॥  
 पृथिव्या स ह वैदेह्या श्रिया च पुरुषर्षभः । क्षिप्रं तिसृभिरेताभिः सह रामोऽभिवेक्ष्यते ॥ १७ ॥  
 दुःखजं त्रिस्तुज्यश्रु निष्क्रामन्तमुदीक्ष्य यम् । अयोध्यायां जनः सर्वः शोकवेगसमाहितः ॥ १८ ॥  
 कुशचीरधरं वीरं गच्छन्तमपराजितम् । सीतेवानुगता लक्ष्मीस्तस्य किं नाम दुर्लभम् ॥ १९ ॥  
 धनुर्ग्रहवरो यस्य बाणखट्वास्त्रभृत् स्वयम् । लक्ष्मणो व्रजति ह्यग्रे तस्य किं नाम दुर्लभम् ॥ २० ॥  
 निवृत्तवनवासं तं द्रष्टासि पुनरागतम् । जहि शोकं च मोहं च देवि सत्यं ब्रवीमि ते ॥ २१ ॥  
 शिरसा चरणावेतौ वन्दमानमनिन्दिते । पुनर्द्रक्ष्यसि कल्याणि पुत्रं चन्द्रमिवोदितम् ॥ २२ ॥  
 पुनः प्रविष्टं दृष्ट्वा तमभिषिक्तं महाश्रियम् । समुत्स्रक्ष्यसि नेत्राभ्यां शीघ्रमानन्दजं जलम् ॥ २३ ॥  
 मा शोको देवि दुःखं वा न रामे दृश्यतेऽशिवम् । क्षिप्रं द्रक्ष्यसि पुत्रं त्वं ससीतं सहलक्ष्मणम् ॥ २४ ॥

"Indeed he is the illuminator of the sun ( which illumines the whole universe ), the fire ( revealer ) of fire,

the ruler of rulers, the foremost splendour of splendour, the glory ( essence ) of glory and the forbearance

( the sustaining power ) of forbearance. ( 15 ) Nay, he is the god ( adored ) of gods, the foremost being of all beings. Indeed what handicaps can there be for him in the forest or in Ayodhya, O queen ? ( 16 ) Assuredly the aforesaid Rāma, a jewel among men, will soon be installed on the throne along with the following three, viz, Mother Earth ( a Consort of Lord Viṣṇu ), Sitā ( a princess of the Videha kingdom ) and Śrī ( the Goddess of Fortune, another Consort of Lord Viṣṇu, whom Rāma represents ). ( 17 ) Perceiving him departing ( from Ayodhya ), all the people in Ayodhya shed tears of agony, smitten as they were with an upsurge of grief. ( 18 ) ( Nay ) Sitā, who is a compeer of Lakṣmī, followed the invincible hero ( even ) as he departed ( for the forest ) clad in a garment of the sacred Kuśa grass. Indeed what can be difficult to obtain for him ? ( 19 )

In fact, what can be hard to obtain for him at whose head indeed walks Lakṣmaṇa himself, the foremost of bowmen, wielding a sword, arrows and ( other ) missiles ? ( 20 ) O queen, I tell you the truth: you will ( be able to ) see Rāma come back ( to Ayodhya ) on having concluded the term of his exile in the forest. ( Pray ) abandon grief and infatuation. ( 21 ) You will again see your son,—as one sees the rising moon,—saluting these feet ( of yours ) with his head bent low, O blessed and irreproachable lady ! ( 22 ) Seeing him ( returned to the palace ) and installed on the throne and invested with extraordinary splendour you will soon ( begin to ) shed tears of joy in profusion. ( 23 ) Let there be no grief nor sorrow ( with regard to Rāma ), O queen; ( for ) no ill luck is seen in Rāma. ( Nay ) you will soon behold your son accompanied by Sitā and by Lakṣmaṇa. ( 24 )

त्वयाशेषो जनश्चायं समाश्वास्यो यतोऽनघे । किमिदानीमिदं देवि करोषि हृदि विक्लवम् ॥ २५ ॥  
नार्हा त्वं शोचितुं देवि यस्यास्ते राघवः सुतः । नहि रामात् परो लोके विद्यते सत्पथे स्थितः ॥ २६ ॥  
अभिवाद्यमानं तं दृष्ट्वा समुद्ददं सुतम् । मुदाश्रु मोक्ष्यसे क्षिप्रं मेघरेखेव वार्षिकी ॥ २७ ॥  
पुत्रस्ते वरदः क्षिप्रमयोध्यां पुनरागतः । कराभ्यां मृदुपीनाभ्यां चरणौ पीडयिष्यति ॥ २८ ॥  
अभिवाद्य नमस्यन्तं शूरं समुद्ददं सुतम् । मुदासौ प्रोक्ष्यसे पुत्रं मेघराजिर्वाचलम् ॥ २९ ॥

आश्वासयन्ती विविधैश्च वाक्यैर्वाक्योपचारे कुशलानवद्या ।

रामस्य तां मातरमेवमुक्त्वा देवी सुमित्रा विरराम रामा ॥ ३० ॥

निशम्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।

सद्यः शरीरे विननाश शोकः शरद्गतो मेघ इवाल्पतोयः ॥ ३१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

"Since all these people ( stricken with agony caused by separation from Rāma ) too deserve to be comforted by you, O sinless one, why do you harbour such grief in your heart at this moment, O godly lady ? ( 25 ) You, O queen, whose son is Rāma ( a scion of Raghu ), ought not to grieve; for none is more devoted to the right path in the world than Rāma. ( 26 ) Seeing your aforesaid

son greeting you with his friends, you will at once begin to shed tears through joy in the same way as a mass of monsoon clouds would pour rain. ( 27 ) Returned soon to Ayodhya, your son, who is capable of bestowing boons, will press your feet with his tender and fleshy hands. ( 28 ) Seeing your valiant son saluting you with his friends after accosting you with reverence, you will bathe him in



tears shed through joy (even) as a mass of clouds would drench a mountain." (29) Having spoken to Śrī Rāma's celebrated mother as aforesaid, the charming and faultless Queen Sumitrā, who was a pastmaster in eloquence and was busy consoling her through

various modes of expression, became silent. (30) On hearing that speech of Sumitrā (Lakṣmaṇa's mother) the grief that had repercussions on the body of Queen Kausalyā, the mother of Śrī Rāma, quickly disappeared like an autumnal cloud containing meagre water. (31)

*Thus ends Canto Forty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of ■ Rṣi and the oldest epic.*



## पञ्चचत्वारिंशः सर्गः

### Canto XLV

When the citizens that followed Śrī Rāma in his journey to the forest refuse to return even when requested by Śrī Rāma in many ways, unable as they were to bear separation from him, Śrī Rāma with Sītā and Lakṣmaṇa gets down from his chariot and begins to walk. The citizens try to deflect him from his course and persuade him to return, but in vain. At the close of the day they all reach the bank of the Tamasā.

अनुरक्ता महात्मानं रामं सत्यपराक्रमम् । अनुजग्मुः प्रयान्तं तं वनवासाय मानवाः ॥ १ ॥  
निवर्तितेऽतीव बलात् सुहृद्धर्मेण राजनि । नैव ते संन्यवर्तन्त रामस्यानुगता रथम् ॥ २ ॥  
अयोध्यानिलयानां हि पुरुषाणां महायशाः । बभूव गुणसम्पन्नः पूर्णचन्द्र इव प्रियः ॥ ३ ॥  
स याच्यमानः काकुत्स्थस्ताभिः प्रकृतिभिस्तदा । कुर्वाणः पितरं सत्यं वनमेवान्वपद्यत ॥ ४ ॥  
अवेक्षमाणः सस्नेहं चक्षुषा प्रपिबन्निव । उवाच रामः सस्नेहं ताः प्रजाः स्वाः प्रजा इव ॥ ५ ॥  
या प्रीतिर्वहुमानश्च मय्ययोध्यानिरासिनाम् । मत्प्रियार्थं विशेषेण भरते सा विधीयताम् ॥ ६ ॥  
स हि कल्याणचारित्रः कैकेयानन्दवर्धनः । करिष्यति यथावद् वः प्रियाणि च हितानि च ॥ ७ ॥  
ज्ञानवृद्धो वयोवाले मृदुर्वीर्यगुणान्वितः । अनुरूपः स वो भर्ता भविष्यति भयापहः ॥ ८ ॥  
स हि राजगुणैर्युक्तो युवराजः समीक्षितः । अपि चापि मया शिष्टैः कार्यं वो भर्तृशासनम् ॥ ९ ॥  
न संतप्येद् यथा चासौ वनवासं गते मयि । महाराजस्तथा कार्यो मम प्रियचिकीर्षया ॥ १० ॥

People devoted to the high-souled Śrī Rāma of unfailing prowess followed him on his way to the forest for exile. (1) Even when the king was made to return much against his will, governed as he was by the code of conduct prescribed for friends and relations (accompanying a departing friend to some distance only), they would not return on any

account and continued to follow the chariot; for Śrī Rāma, who enjoyed great celebrity and was richly endowed with excellences, had become the favourite like the full moon of the people residing in Ayodhya. (2-3) Even though being implored by those (devoted) people (to return), the said Śrī Rāma (a scion of Kakutstha) pressed on to the forest only, (thereby)

oving his father to be true ( to his  
rd ). ( 4 ) Fondly gazing on those  
ple as though drinking them with  
eyes, Śrī Rāma lovingly spoke to  
m ( as follows ) as though they  
re his own children:—( 5 ) "The love  
d high esteem that has been bestowed  
on me by you ( the inhabitants of  
odhya ) may for my pleasure be  
towed in a special measure on  
arata. ( 6 ) For, Bharata, who  
ances the delight of Kaikeyi and  
o is possessed of an excellent  
duct will properly do things which  
not only pleasing but conducive  
your ( best ) interests too. ( 7 )

Elderly in wisdom, though juvenile  
in age, tender though adorned with  
heroic qualities, he will prove to be  
a worthy master and will dispel your  
fears. ( 8 ) Endowed as he is with  
kingly virtues, he has been thought  
fit to be the Prince Regent. For this  
reason too the behest of your master  
must be carried out by you and also  
because you are enjoined by me. ( 9 )  
Moreover, with intent to oblige me,  
the said emperor should be treated  
by you in such a way that he  
may not suffer agony when I have  
gone into exile to the forest." ( 10 )

यथा यथा दाशरथिर्धर्ममेवाश्रितो भवेत् । तथा तथा प्रकृतयो रामं पतिमकामयन् ॥ ११ ॥  
बाष्पेण पिहितं दीनं रामः सौमित्रिणा सह । चक्रेव गुणैर्बद्धं जनं पुरनिवासिनम् ॥ १२ ॥  
ते द्विजास्त्रिविधं वृद्धा ज्ञानेन वयसौजसा । वयःप्रकम्पशिरसो दूरादूचुरिदं वचः ॥ १३ ॥  
वहन्तो जवना रामं भो भो जात्यास्तुरङ्गमाः । निवर्तध्वं न गन्तव्यं हिता भवत भर्तरि ॥ १४ ॥  
कर्णवन्ति हि भूतानि विशेषेण तुरंगमाः । यूयं तस्मान्निवर्तध्वं याचनां प्रतिवेदिताः ॥ १५ ॥  
धर्मतः स विद्युद्वात्मा वीरः शुभदृढव्रतः । उपवाह्यस्तु वो भर्ता नापवाह्यः पुराद् वनम् ॥ १६ ॥  
एवमार्तप्रलापांस्तान् वृद्धान् प्रलपतो द्विजान् । अवेक्ष्य सहसा रामो रथादवततार ह ॥ १७ ॥  
पद्भ्यामेव जगामाथ ससीतः सहलक्ष्मणः । संनिष्ठपदन्यासो रामो वनपरायणः ॥ १८ ॥  
द्विजातीन् हि पदार्तीस्तान् रामश्चारित्रवत्सलः । न शशाक घृणाचक्षुः परिमोक्तुं रथेन सः ॥ १९ ॥  
गच्छन्तमेव तं दृष्ट्वा रामं सम्भ्रान्तमानसाः । ऊचुः परमसंतप्ता रामं वाक्यमिदं द्विजाः ॥ २० ॥

The more did Śrī Rāma ( son of  
śaratha ) hold fast to righteousness  
in the form of obedience to his father's  
shes ) the more did the people  
sire him to be their ruler. ( 11 ) Śrī  
ma with Lakṣmaṇa ( son of Sumitrā )  
ew as it were by their virtues the  
idents of Ayodhya,—who were afflicted  
d covered with tears,—as though  
and with cords. ( 12 ) ( Of them ) such  
ahmans as were senior in three ways,  
in point of wisdom, age and power  
quired through asceticism, and whose  
ads were shaking under the weight  
senility, spoke from a distance as  
lows ( unable as they were to keep  
e with the chariot of Śrī Rāma ):—  
3 ) "Return, O swift steeds of

excellent breed drawing the chariot  
conveying Śrī Rāma, and be friendly  
to your master ( since by taking Śrī  
Rāma against our wishes you will be  
doing a disservice to him ); you ought  
not to proceed further. ( 14 ) Indeed ( all )  
created beings which are endowed  
with ears, more so horses, stand apprised  
of our entreaty. Therefore please  
return. ( 15 ) The said master of yours is  
exceedingly pure-minded, heroic and  
a man of virtuous and firm resolve.  
As such he justly deserves to be  
conveyed by you nearer the city and not  
to be carried away from the city to the  
forest." ( 16 ) Perceiving those aged  
Brahmans uttering such plaintive words,  
Śrī Rāma precipitately got down from



the chariot: so the tradition goes. ( 17 ) Taking close strides ( in order to enable the aged Brahmans to overtake him ), Śrī Rāma now proceeded on foot with Sītā and with Lakṣmaṇa in the direction of the forest, which constituted his final destination ( without stopping or receding to meet and console the Brahmans since that would amount to a breach of the vow undertaken

by him to depart for the forest ). ( 18 ) For, the said Śrī Rāma, who was affectionate by disposition and had compassion in his eyes, could not see back those Brahmans walking on foot while continuing to be in the chariot himself. ( 19 ) Perplexed in mind, nay, so distressed to see the celebrated Śrī Rāma still pressing on, the Brahman spoke to him as follows:— ( 20 )

ब्राह्मणं कृत्स्नमेतत् त्वां ब्रह्मण्यमनुगच्छति । द्विजस्कन्धाधिरूढास्त्वामग्नयोऽप्यनुयान्त्यमी ॥ २१ ॥  
वाजपेयसमुत्थानिच्छत्राण्येतानि पश्य नः । पृष्ठतोऽनुप्रयातानि मेघानिव जलात्यये ॥ २२ ॥  
अनवाप्तातपत्रस्य रश्मिसंतापितस्य ते । एभिश्चायां करिष्यामः स्वैश्छत्रैर्वाजपेयकैः ॥ २३ ॥  
या हि नः सततं बुद्धिर्वेदमन्त्रानुसारिणी । त्वत्कृते सा कृता वत्स वनवासानुसारिणी ॥ २४ ॥  
हृदयेष्ववतिष्ठन्ते वेदा ये नः परं धनम् । वत्स्यन्त्यपि गृहेष्वेव दाराश्चारित्ररक्षिताः ॥ २५ ॥  
पुनर्न निश्चयः कार्यस्त्वद्गतौ सुकृता मतिः । त्वयि धर्मव्यपेक्षे तु किं स्याद् धर्मपथे स्थितम् ॥ २६ ॥

"The whole of this Brahman community is following you, devoted ( as you are ) to the Brahmans. ( Nay ) borne on the shoulders of the Brahmans ( through the medium of the two pieces of wood used for kindling the fire by attrition and the vessel intended for holding it ), these sacred fires too are following them. ( 21 ) ( Pray ) look at these canopies\* obtained by us during the performance of a Vājapeya sacrifice and following at your heels like ( white ) clouds appearing in autumn ( marking the end of the monsoon ). ( 22 ) With these canopies of ours, obtained during a Vājapeya sacrifice, we shall give shade to you, who have got no canopy and ( as such ) are being scorched with rays ( of the sun ). ( 23 ) Indeed that mind of ours, which was

( heretofore ) engaged in pursuing the study of Vedic texts has ( now ) been made to follow the course of exile to the forest for your sake, O darling ! ( 24 ) The Vedas, which constitute our supreme riches, stand preserved in our hearts ( memory ); and protected by their character, our consorts too will ( continue to ) stay in our homes alone ( We need not therefore be deterred by any anxiety on their score ). ( 25 ) No decision need be taken by us ( on this matter ) afresh, ( since ) our mind is fully determined to follow you ( to the forest ). Yet ( we should like to tell you that ) in the event of your turning indifferent to piety ( in the form of listening to the advice of Brahmans ), what being will remain devoted to the path of virtue ? ( 26 )

याचितो नो निवर्तस्व हंसशुक्लशिरोरुहैः । शिरोभिर्निभृताचार महीपतनपांसुलैः ॥ २७ ॥  
बहूनां वितता यज्ञा द्विजानां य इहागताः । तेषां समाप्तिरायत्ता तव वत्स निवर्तने ॥ २८ ॥  
भक्तिमन्तीह भूतानि जंगमाजंगमानि च । याचमानेषु तेषु त्वं भक्तिं भक्तेषु दर्शय ॥ २९ ॥  
अनुगन्तुमशक्तास्त्वां मूलैरुद्धतवेगिनः । उन्नता वायुवेगेन विक्रोशन्तीव पादपाः ॥ ३० ॥  
निश्चेष्टाहारसंचारा वृक्षैकस्थाननिश्चिताः । पक्षिणोऽपि प्रयाचन्ते सर्वभूतानुकम्पिनम् ॥ ३१ ॥  
एवं विक्रोशतां तेषां द्विजातीनां निवर्तने । ददृशे तमसा तत्र वारयन्तीव राघवम् ॥ ३२ ॥

\* It is laid down in the Vedas that he who performs a Vājapeya sacrifice must be supplied with a white canopy—श्चेच्छत्रो भवति ।

ततः सुमन्त्रोऽपि रथाद् विमुच्य श्रान्तान् हयान् सम्परिवर्त्य शीघ्रम् ।

पीतोदकांस्तोयपरिप्लुताङ्गानचारयद् वै तमसाविदूरे ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चत्वारिंशः सर्गः ॥ ४५ ॥

"Solicited by us with our heads bent low,—heads which are covered with hair white as the down of swans and are soiled with dust as a result of their falling on the ground ( in the course of our prostration to you, whom we now to be none other than Lord Rāma ),—( pray ) turn back, O prince of noble conduct ! ( 27 ) Sacrifices have been started by many of those Brahmins that have come here ( to follow you ). Their conclusion, O Rāma, depends on your return. ( 28 ) Say, ( all ) created beings—both animate and inanimate—here are full of devotion to you. ( Pray ) show your affection to such devotees, who are imploring you to return ( by acceding to their request ). ( 29 ) Tall trees, whose power of locomotion stands completely hampered by their roots penetrating deep into the earth ) and

which are ( therefore ) unable to follow you, are crying as it were through the creaking sound produced by the force of wind ( and thus asking you to return ). ( 30 ) Birds too, which sit motionless and are unable to go out in search of food and which remain fixed to one spot on ( the boughs of ) trees, solicit you to return, compassionate as you are to all created beings." ( 31 ) While the aforesaid Brahmins were crying thus with a view to persuading Śrī Rāma to return, the river Tamasā came to view as though retarding the progress of Śrī Rāma ( a scion of Raghu ). ( 32 ) Releasing the horses, fatigued as they were, from the chariot and quickly making them roll afterwards, Sumantra too allowed them to graze not very far from ( the bank of ) the Tamasā once they had drunk water and had their body washed in the river. ( 33 )

*Thus ends Canto Forty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

## पट्चत्वारिंशः सर्गः

### Canto XLVI

Having reached the bank of the Tamasā and thinking of the plight of the people of Ayodhya, Śrī Rāma lays himself down on a bed of leaves bewailing the lot of his parents and feeling reassured by the thought of Bharata's noble qualities; while Lakṣmaṇa opens his dialogue with Sumantra on the divine excellences of Śrī Rāma. Waking up in the meantime, Śrī Rāma urges the charioteer-minister to drive the chariot in such a way as to put the citizens that had accompanied them off the scent and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then mounts the chariot along with Sitā and Lakṣmaṇa and presses on to the forest.

ततस्तु तमसातीरं रम्यमाश्रित्य रावणः । सीतामुद्रीक्ष्य सौमित्रमिदं वचनमब्रवीत् ॥ १ ॥



इयमद्य निशा पूर्वा सौमित्रे प्रहिता वनम् । वनवासस्य भद्रं ते न चोत्कण्ठितुमर्हसि ॥ २ ॥  
 पश्य शून्यान्यरण्यानि रुदन्तीव समन्ततः । यथानिलयमायद्भिर्निर्लीनानि मृगद्विजैः ॥ ३ ॥  
 अद्यायोध्या तु नगरी राजधानी पितुर्मम । सखीपुंसा गतानस्माञ्चोचिष्यति न संशयः ॥ ४ ॥  
 अनुरक्ता हि मनुजा राजानं बहुभिर्गुणैः । त्वां च मां च नरव्याघ्र शत्रुघ्नभरतौ तथा ॥ ५ ॥  
 पितरं चानुशोचामि मातरं च यशस्विनीम् । अपि नान्यौ भवेतां नौ रुदन्तौ तावभीक्ष्णशः ॥ ६ ॥  
 भरतः खलु धर्मात्मा पितरं मातरं च मे । धर्मार्थकामसहितैर्वाक्यैराश्वासयिष्यति ॥ ७ ॥  
 भरतस्यानृशंसत्वं संचिन्त्याहं पुनः पुनः । नानुशोचामि पितरं मातरं च महाभुज ॥ ८ ॥  
 त्वया कार्यं नरव्याघ्र मामनुव्रजता कृतम् । अन्वेष्टव्या हि वैदेह्या रक्षणार्थं सहायता ॥ ९ ॥  
 अद्भिरेव हि सौमित्रे वत्स्याम्यद्य निशामिमाम् । एतद्धि रोचते मह्यं वन्येऽपि विविधे सति ॥ १० ॥

Then, taking his stand on the delightful bank of the Tamasā and gazing on Sitā, Śrī Rāma ( a scion of Raghu ) spoke to the son of Sumitrā, as follows:—( 1 ) "Today, O Lakṣmaṇa, is the ( very ) first night of our exile in the forest. And since it is to the forest that we have been sent away, you ought not to feel anxious ( for those that have been left behind ); may all be well with you ! ( 2 ) Look here: sought for shelter by beasts and birds retiring to their respective abode, the desolate woods are crying as it were on all sides. ( 3 ) The city of Ayodhya, the capital of my father ( King Daśaratha ), with its men and women will for its part lament today for us ( three ), that have departed ( for the forest ): there is no doubt about it. ( 4 ) For, the people ( of Ayodhya ) are devoted to the king no less than to you and myself, as also to Bharata and Śatrughna, for our manifold virtues, O tiger among men ! ( 5 ) I bewail

( the lot of ) my father as well as my illustrious mother ( Kausalyā ). I fear lest those parents of ours, who must be incessantly weeping, should be deprived of their eyesight. ( 6 ) I am sure that the pious-minded Bharata will console my father and mother by means of words assuring them of religious merit, material welfare and sense-gratification. ( 7 ) Reflecting again and again on the tender-heartedness of Bharata, O mighty-armed prince, do not lament for my father and mother. ( 8 ) By following me ( to the forest ), O tiger among men, ( great ) purpose ( of mine ) has been served by you; for ( otherwise ) aid would have to be sought for by me for looking after Sitā ( a princess of the Videha kingdom ). ( 9 ) I shall certainly live on water alone to night, O son of Sumitrā ! Although there are various kinds of wild fruit and roots, this alone pleases me. ( 10 )

एवमुक्त्वा तु सौमित्रि सुमन्त्रमपि राघवः । अप्रमत्तस्त्वमश्वेषु भव सौम्येत्युवाच ह ॥ ११ ॥  
 सोऽश्वान् सुमन्त्रः संयम्य सूर्येऽस्तं समुपागते । प्रभूतयवसान् कृत्वा बभूव प्रत्यनन्तरः ॥ १२ ॥  
 उपास्य तु शिवां संध्यां दृष्ट्वा रात्रिमुपागताम् । रामस्य शयनं चक्रे सूतः सौमित्रिणा सह ॥ १३ ॥  
 तां शय्यां तमसातीरे वीक्ष्य वृक्षदलैर्वृताम् । रामः सौमित्रिणा सार्धं समार्यः संविवेश ह ॥ १४ ॥  
 सभार्यं सम्प्रमुक्तं तु श्रान्तं सम्प्रेक्ष्य लक्ष्मणः । कथयामास सूताय रामस्य विविधान् गुणान् ॥ १५ ॥  
 जाग्रतोरेव तां रात्रिं सौमित्रेरुदितो रविः । सूतस्य तमसातीरे रामस्य ब्रुवतो गुणान् ॥ १६ ॥  
 गोकुलाकुलतीरायास्तमसाया विदूरतः । अवसत् तत्र तां रात्रिं रामः प्रकृतिभिः सह ॥ १७ ॥  
 उत्थाय च महातेजाः प्रकृतीस्ता निशाम्य च । अब्रवीद् भ्रातरं रामो लक्ष्मणं पुण्यलक्षणम् ॥ १८ ॥

Having told Lakṣmaṇa ( son of Sumitrā ) as above, Śrī Rāma ( a scion of Raghu ), so the tradition goes, spoke to Sumantra too as follows:—"Attend you to the horses ( now ), O good sir !" ( 11 ) Fastening the horses tightly, the sun having completely set, and supplying them with abundant grass, he said Sumantra returned ( to the presence of Śrī Rāma ). ( 12 ) Having worshipped ( the goddess presiding over ) the benign evening twilight according to his grade in society ) and seeing the night fallen, the charioteer along with Lakṣmaṇa ( son of Sumitrā ) prepared a ground suitable for Śrī Rāma to sleep on by brushing aside gravel and particles of dust etc. ) as well as a bed ( of leaves ). ( 13 ) Perceiving the aforesaid bed overspread ( by Sumantra ) with fresh ) leaves of trees on the bank of the Tamasā with the help of Lakṣmaṇa ( son of Sumitrā ) Śrī Rāma with his

consort lay down on it: so they say. ( 14 ) Observing Śrī Rāma buried in deep sleep with his spouse, fatigued as he was, Lakṣmaṇa for his part began to recount the various virtues of Śrī Rāma before the charioteer. ( 15 ) The sun rose past Lakṣmaṇa ( son of Sumitrā ) even as he was recounting to the charioteer on the bank of the Tamasā the excellences of Śrī Rāma, both ( Lakṣmaṇa and Sumantra ) keeping awake ( the whole of ) that night. ( 16 ) At a respectable distance from the Tamasā, whose bank was crowded with herds of cows, Śrī Rāma spent that night with the citizens on the aforesaid stretch of land. ( 17 ) Getting up ( from the bed ) and seeing those people ( lying at some distance ), Śrī Rāma, who was possessed of extraordinary splendour, spoke ( as follows ) to his ( younger half- ) brother, Lakṣmaṇa, who was endowed with auspicious bodily marks:—( 18 )

अस्मद्वयपेक्षान् सौमित्रे निर्व्यपेक्षान् गृहेष्वपि । वृक्षमूलेषु संसक्तान् पश्य लक्ष्मण साम्प्रतम् ॥ १९ ॥  
यथैते नियमं पौराः कुर्वन्त्यस्मन्नवर्तने । अपि प्राणान् न्यसिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम् ॥ २० ॥  
यावदेव तु संसृतास्तावदेव वयं लघु । रथमारुह्य गच्छामः पन्थानमकुतोभयम् ॥ २१ ॥  
अतो भूयोऽपि नेदानीमिक्ष्वाकुपुरवासिनः । स्वपेयुरनुरक्ता मा वृक्षमूलेषु संश्रिताः ॥ २२ ॥  
पौरा ह्यात्मकृताद् दुःखाद् विप्रमोच्या नृपात्मजैः । न तु खत्वात्मना योज्या दुःखेन पुरवासिनः ॥ २३ ॥  
अब्रवीत्लक्ष्मणो रामं साक्षाद् धर्ममिव स्थितम् । रोचते मे तथा प्राज्ञ क्षिप्रमारुह्यतामिति ॥ २४ ॥

"Behold, O Lakṣmaṇa, the citizens, all of great longing for us and absolutely unmindful of their homes and also of their near and dear ones, lying close to the roots of trees till this ( late ) hour, O son of Sumitrā ! ( 19 ) From the way in which these citizens are taking pains to take us back ( to Ayodhya ) it seems they will even lay down their lives but could in no case give up their resolve. ( 20 ) Therefore, while they are fast asleep let us meantime quickly mount the chariot and take a route which has no fear ( of molestation ) from any quarter, so that the citizens of Ayodhya ( the ancient capital

of Ikṣvāku ), who are ( so keenly ) devoted to me, may not henceforth ( have to ) repose leaning against the roots of trees as now. ( 21-22 ) The residents of a city ( ruled over by a king ) should indeed be completely and finally rid by the sons of their rulers of suffering brought about by ( the citizens ) themselves. The citizens should on no account be burdened with affliction caused by the princes themselves as in our case." ( 23 ) Lakṣmaṇa replied as follows to Śrī Rāma, who was firm as virtue incarnate:—"What you say appeals to me, O wise brother; ( pray ) ascend the chariot quickly." ( 24 )



अथ रामोऽब्रवीत् सूतं शीघ्रं संयुज्यतां रथः । गमिष्यामि ततोऽरण्यं गच्छ शीघ्रमितः प्रभो ॥ २५ ॥  
 सूतस्ततः संत्वरितः स्यन्दनं तैर्हयोत्तमैः । योजयित्वा तु रामस्य प्राञ्जलिः प्रत्यवेदयत् ॥ २६ ॥  
 अयं युक्तो महाबाहो रथस्ते रथिनां वर । त्वरयाऽऽरोह भद्रं ते ससीतः सहलक्ष्मणः ॥ २७ ॥  
 तं स्यन्दनमधिष्ठाय राघवः सपरिच्छदः । शीघ्रगामाकुलावर्तो तमसामतरन्नदीम् ॥ २८ ॥  
 स संतीर्य महाबाहुः श्रीमाञ्जिश्वमकण्टकम् । प्रापद्यत महामार्गमभयं भयदर्शिनाम् ॥ २९ ॥  
 मोहनार्थं तु पौराणां सूतं रामोऽब्रवीद् वचः । उदङ्मुखः प्रयाहि त्वं रथमारुह्य सारथे ॥ ३० ॥  
 सुहूर्ते त्वरितं गत्वा निवर्तय रथं पुनः । यथा न विद्युः पौरा मां तथा कुरु समाहितः ॥ ३१ ॥

Śrī Rāma then said to the charioteer, "Please get the chariot ready soon. On it I shall proceed to the forest. Depart from this place at once, my lord !" ( 25 ) Having got the chariot ready with those excellent horses yoked to it with great expedition, the charioteer for his part thereupon submitted ( as follows ) with joined palms to Śrī Rāma:—( 26 ) "Here is your chariot ready, O mighty-armed prince ! ( Pray ) ascend it quickly with Sitā and with Lakṣmaṇa, O jewel among car-warriors; may prosperity attend you !" ( 27 ) Mounting the aforesaid chariot with ( all ) necessities for travelling ( viz. his bow, armour, quiver, spade, basket and so on ), Śrī Rāma

( a scion of Raghu ) speedily crossed ( thereby ) the swift-going Tamasā thickly set with eddies. ( 28 ) Having duly crossed the stream, the glorious Śrī Rāma ( who was possessed of mighty arms ) reached a smooth road, free from obstacles and safe even for those who are apprehensive of danger. ( 29 ) With a view to putting the citizens off the scent, Śrī Rāma for his part spoke to the charioteer as follows:—"Mounting the chariot ( alone ), O charioteer, proceed you northward and, going apace awhile, bring the chariot back again. Remaining careful, drive the chariot in such a way that the citizens may not ( be able to ) locate me." ( 30-31 )

रामस्य तु वचः श्रुत्वा तथा चक्रे स सारथिः । प्रत्यागम्य च रामस्य स्यन्दनं प्रत्यवेदयत् ॥ ३२ ॥  
 तौ सम्प्रयुक्तं तु रथं समास्थितौ तदा ससीतौ रघुवंशवर्धनौ ।  
 प्रचोदयामास ततस्तुरंगमान् स सारथिर्येन पथा तपोवनम् ॥ ३३ ॥  
 ततः समास्थाय रथं महारथः ससारथिर्दाशरथिर्वनं ययौ ।  
 उदङ्मुखं तं तु रथं चकार प्रयाणमाङ्गल्यनिमित्तदर्शनात् ॥ ३४ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Hearing the command of Śrī Rāma, the said charioteer for his part did as he was told and, returning ( by a different route ) reported to Śrī Rāma the arrival of the chariot. ( 32 ) Then Śrī Rāma and Lakṣmaṇa ( the promoters of the race of Raghu ) for their part along with Sitā comfortably took their seats in the chariot, which was duly kept ready ( by the charioteer for their use ). The said charioteer thereupon

urged the horses along the route by which they could reach a forest suited to the practice of austerities. ( 33 ) Having duly occupied the chariot, Śrī Rāma ( son of Daśaratha ), who was a great car-warrior, thereupon proceeded to the forest along with the charioteer. At the outset, ( however ) the charioteer placed the chariot facing the north; for he saw omens auspicious for journey ( in that quarter ). ( 34 )

Thus ends Canto Forty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

## सप्तचत्वारिंशः सर्गः

## Canto XLVII

The citizens that had followed Śrī Rāma in his journey to the forest wake to find Śrī Rāma and his party gone and begin to reproach themselves. Overcome with grief they hunt up the tracks of his chariot; but unable to find them, they helplessly return to Ayodhya in utter despondency.

प्रभातायां तु शर्वर्या पौरास्ते रात्रवं विना । शोकोपहतनिश्चेष्टा वभूवुर्हतचेतसः ॥ १ ॥  
शोकजाश्रुपरिघूना वीक्षमाणास्ततस्ततः । आलोकमपि रामस्य न पश्यन्ति स्म दुःखिताः ॥ २ ॥  
ते विपाशर्तवदना रहितास्तेन धीमता । कृपणाः करुणा वाचो वदन्ति स्म मनीषिणः ॥ ३ ॥

The night having ended in dawn, the aforesaid citizens, who were stunned with grief, became unconscious ( as it were ). ( 1 ) Made miserable by tears born of grief and full of agony, they could not catch even a glimpse of Śrī Rāma, though

casting their eyes all round. ( 2 ) Their faces withered through despondency, deprived as they were of Śrī Rāma ( who was full of wisdom ), and ( therefore ) non-plussed, the citizens, even though they were wise, uttered plaintive words ( as follows ):- ( 3 )

धिगस्तु खलु निद्रां तां ययापहतचेतसः । नाद्य पश्यामहे रामं पृथूरस्कं महाभुजम् ॥ ४ ॥  
कथं रामो महाबाहुः स तथावितथक्रियः । भक्तं जनमभित्यज्य प्रवासं तापसो गतः ॥ ५ ॥  
यो नः सदा पालयति पिता पुत्रानिवौरसान् । कथं रघूणां स श्रेष्ठस्त्यक्त्वा नो विपिनं गतः ॥ ६ ॥  
इहैव निधनं याम महाप्रस्थानमेव वा । रामेण रहितानां नो किमर्थं जीवितं हितम् ॥ ७ ॥  
सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च । तैः प्रज्वाल्य चितां सर्वे प्रविशामोऽथवा वयम् ॥ ८ ॥  
किं वक्ष्यामो महाबाहुरनसूयः प्रियंवदः । नीतः स रात्रवोऽस्माभिरिति वक्तुं कथं क्षमम् ॥ ९ ॥  
सा नूनं नगरी दीना दृष्ट्वास्मान् रात्रवं विना । भविष्यति निरानन्दा सुस्त्रीवालययोऽधिका ॥ १० ॥  
निर्यातास्तेन वीरेण सह नित्यं महात्मना । विहीनास्तेन च पुनः कथं द्रक्ष्याम तां पुरीम् ॥ ११ ॥

"Woe indeed be to that slumber, rendered unconscious by which we could not perceive today Śrī Rāma, who is distinguished by a broad chest and mighty arms! ( 4 ) How did that mighty-armed Śrī Rāma, whose actions, as is well known, are never ineffectual, leave for other lands in the garb of an ascetic, abandoning ( us ) his devoted subjects ? ( 5 ) How did that jewel among the Raghus, who ever protected us as a father does his own children, proceed to the forest abandoning us ? ( 6 ) Let us meet our end at this very

place ( by fasting ) or definitely set out on the grand journey ( to the north with a resolve to die ). For what purpose can life be good for us, deprived as we are of Śrī Rāma ? ( 7 ) Or there are any number of big logs of dry wood ( here ). Lighting a funeral pile, let us all enter the fire ( simultaneously ). ( 8 ) Shall we break the news ( when asked by those left behind in Ayodhya ) that Śrī Rāma ( a scion of Raghu ) of mighty arms, who is free from jealousy and speaks kindly ( to all ), has been conveyed to the forest by us ? How can such words be uttered by



us २ ( 9 ) Seeing us ( back ) without  
Śrī Rāma, that city ( of Ayodhya )  
will surely assume a wretched and  
cheerless aspect with its womenfolk,

children and elderly people. ( 10 ) How  
shall we, who went out with that  
high-souled hero for good, can behold  
that city again without him २" ( 11 )

इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः । विलपन्ति स्म दुःखार्ता हृतवत्सा इवाग्र्यगाः ॥ १२ ॥  
ततो मार्गानुसारेण गत्वा किञ्चित् ततः क्षणम् । मार्गनाशाद् विप्रादेन महता समभिप्लुताः ॥ १३ ॥  
रथमार्गानुसारेण न्यवर्तन्त मनस्विनः । किमिदं किं करिष्यामो दैवेनोपहता इति ॥ १४ ॥  
तदा यथागतेनैव मार्गेण क्लान्तचेतसः । अयोध्यामगमन् सर्वे पुरीं व्यथितसज्जनाम् ॥ १५ ॥  
आलोक्य नगरीं तां च क्षयव्याकुलमानसाः । आवर्तयन्त तेऽश्रूणि नयनैः शोकपीडितैः ॥ १६ ॥  
एषा रामेण नगरी रहिता नातिशोभते । आपगा गरुडेनेव हृदादुद्धृतपन्नगा ॥ १७ ॥  
चन्द्रहीनमिवाकाशं तोयहीनमिवार्णवम् । अपश्यन् निहतानन्दं नगरं ते विचेतसः ॥ १८ ॥  
ते तानि वेश्मानि महाधनानि दुःखेन दुःखोपहता विशन्तः ।  
नैव प्रजग्मुः स्वजनं परं वा निरीक्षमाणाः प्रविनष्टहर्षाः ॥ १९ ॥  
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Holding up their arms, the above-mentioned men, who were stricken with agony like cows of excellent breed bereft of their calf, lamented in various ways as above. ( 12 ) Then proceeding to some distance along the tracks ( left by Śrī Rāma's chariot ) for some moments, they were overwhelmed with great despondency, the tracks having disappeared immediately afterwards ( due to the chariot having returned by another rout ). ( 13 ) The high-minded citizens ( eventually ) returned ( to Ayodhya ) along the tracks left by the chariot ( while leaving Ayodhya ), saying "How is it ( that the tracks have disappeared so soon ) २ What shall we do २ We are doomed by Providence." ( 14 ) Depressed in spirits they all then returned, by the same route along which they had come, to the city of Ayodhya,

where all good people were feeling distressed. ( 15 ) Nay, seeing the city ( which presented a sorry spectacle ), they shed tears in profusion through their eyes tormented with grief, their mind distracted through cheerlessness. ( 16 ) Bereft of Śrī Rāma, the afore-said city ( of Ayodhya ) did not look any more charming than a river whose snakes have been uprooted from its pool by Garuḍa. ( 17 ) Those bewildered men beheld the city joyless like the firmament bereft of the moon and an ocean without water. ( 18 ) Entering their dwellings full of abundant riches with difficulty, the citizens could not distinguish between their own people and others, though casting their eyes all round, stricken as they were with sorrow, their joy having altogether disappeared for good. ( 19 )

Thus ends Canto Forty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.



## अष्टचत्वारिंशः सर्गः

## Canto XLVIII

Told of Śrī Rāma's departure for the forest by the citizens who had gone out with Śrī Rāma and returned, unable as they were to find out the tracks of his chariot, their wives reproach Kaikeyi and break into lamentation.

तेषामेवं विषण्णानां पीडितानामतीव च । बाष्पविप्लुतनेत्राणां सशोकानां मुमूर्षया ॥ १ ॥  
 अभिगम्य निवृत्तानां रामं नगरवासिनाम् । उद्गतानीव सत्त्वानि बभूवुरमनस्विनाम् ॥ २ ॥  
 स्वं स्वं निलयमागम्य पुत्रदारैः समावृताः । अश्रूणि मुमुचुः सर्वे बाष्पेण पिहिताननाः ॥ ३ ॥  
 न चाहृष्यन् न चामोदन् वणिजो न प्रसारयन् । न चाशोभन्त पण्यानि नापचन् गृहमेधिनः ॥ ४ ॥  
 नष्टं दृष्ट्वा नाभ्यनन्दन् विपुलं वा धनागमम् । पुत्रं प्रथमजं लब्ध्वा जननी नाप्यनन्दत ॥ ५ ॥  
 गृहे गृहे रुदत्यश्च भर्तारं गृहमागतम् । व्यगर्हयन्त दुःखार्ता वाग्भिस्तोत्रैरिव द्विपान् ॥ ६ ॥

The life of those citizens who had returned dejected and dispirited in this way (even) after meeting Śrī Rāma, and felt sore afflicted—full of grief as they were and seized with a longing to give up the ghost, their eyes overflowing with tears,—became extinct as it were. ( 1-2 ) Teaching each his own abode and surrounded by their sons and wife, all shed tears, their face being covered with them. ( 3 ) People neither made merry nor did they rejoice. Merchants did not spread their merchandise nor did the salable goods ( spread by them )

look charming. Nor ( again ) did the householders cook their food ( at their home ). ( 4 ) The people of Ayodhya did not rejoice to recover their lost property or to receive a large ( additional ) fortune. Nor did a mother rejoice to meet her first-born male issue. ( 5 ) Stricken with sorrow ( not to find Śrī Rāma back in Ayodhya ) and shedding tears, women in every house sharply reproached ( in the following words ) their husband returned home ( without Śrī Rāma ) even as the drivers of elephants would prick them with goads:—( 6 )

किं नु तेषां गृहैः कार्यं किं दारैः किं धनेन वा । पुत्रैर्वापि सुखैर्वापि ये न पश्यन्ति रात्रवम् ॥ ७ ॥  
 एकः सत्पुरुषो लोके लक्ष्मणः सह सीतया । योऽनुगच्छति काकुत्स्थं रामं परिचरन् वने ॥ ८ ॥  
 आपगाः कृतपुण्यास्ताः पद्मिन्यश्च सरांसि च । येषु यास्यति काकुत्स्थो विगाह्य सलिलं शुचि ॥ ९ ॥  
 शोभयिष्यन्ति काकुत्स्थमटव्यो रम्यकाननाः । आपगाश्च महानूपाः सानुमन्तश्च पर्वताः ॥ १० ॥  
 काननं वापि शैलं वा यं रामोऽनुगमिष्यति । प्रियातिथिमिव प्राप्तं नैनं शक्यत्यनर्चितुम् ॥ ११ ॥  
 विचित्रकुसुमापीडा बहुमञ्जरिधारिणः । राघवं दर्शयिष्यन्ति नगा भ्रमरशालिनः ॥ १२ ॥  
 अकाले चापि सुख्यानि पुष्पाणि च फलानि च । दर्शयिष्यन्त्यनुक्रोशाद् गिरयो राममागतम् ॥ १३ ॥  
 प्रस्रविष्यन्ति तोयानि विमलानि महीधराः । विदर्शयन्तो विविधान् भूयश्चित्रांश्च निर्झरान् ॥ १४ ॥  
 पादपाः पर्वताग्रेषु रमयिष्यन्ति राघवम् । यत्र रामो भयं नात्र नास्ति तत्र पराभवः ॥ १५ ॥

"What purpose of theirs who do not behold Śrī Rāma will be served by their wellings, wife or even riches or even sons or even pleasures ? ( 7 ) The only

virtuous man in this world is Lakṣmaṇa, who with Sītā has followed Śrī Rāma ( a scion of Kakutatha ), rendering service to him in the forest. ( 8 ) Fortunate too



are those rivers, lotus-ponds and lakes, bathing in whose sacred waters Śrī Rāma ( a scion of Kakutstha ) will proceed ( further ) ! ( 9 ) Forests with delightful rows of trees, as well as rivers, tracts of land abounding in water and mountains with beautiful peaks will adorn ( the presence of ) Śrī Rāma. ( 10 ) The forest or mountain which Śrī Rāma will visit will not fail to honour him like a beloved guest arrived near. ( 11 ) Trees crowned with flowers of various kinds and bearing numerous bunches of flowers and

adorned with black bees will appear before Śrī Rāma ( a scion of Raghu ) ( 12 ) Out of regard, mountains will display before Śrī Rāma as he visits them excellent blossoms and fruit too even out of season. ( 13 ) Bringing to light picturesque cascades of various kinds, mountains will further release crystal waters. ( 14 ) Trees standing on mountain-tops will afford delight to Śrī Rāma. ( And ) there is no ( cause for ) fear where Śrī Rāma is, nor is there any ( occasion for ) humiliation. ( 15 )

स हि शूरो महाबाहुः पुत्रो दशरथस्य च । पुरा भवति नोऽदूरादनुगच्छाम राघवम् ॥ १६ ॥  
 पादच्छाया सुखं भर्तुस्तादृशस्य महात्मनः । स हि नाथो जनस्यास्य स गतिः स परायणम् ॥ १७ ॥  
 वयं परिचरिष्यामः सीतां यूयं च राघवम् । इति पौरस्त्रियो भर्तृन् दुःखार्तास्तत्तदब्रुवन् ॥ १८ ॥  
 युष्माकं राघवोऽरण्ये योगक्षेमं विधास्यति । सीता नारीजनस्यास्य योगक्षेमं करिष्यति ॥ १९ ॥  
 को न्वनेनाप्रतीतेन सोऽकण्ठितजनेन च । सम्प्रीयेतामनोज्ञेन वासेन हृतचेतसा ॥ २० ॥  
 कैकेय्या यदि चेद् राज्यं स्यादधर्म्यमनाथवत् । न हि नो जीवितेनार्थः कुतः पुत्रैः कुतो धनैः ॥ २१ ॥  
 यया पुत्रश्च भर्ता च त्यक्तावैश्वर्यकारणात् । कं सा परिहरेदन्यं कैकेयी कुलपांसनी ॥ २२ ॥  
 कैकेय्या न वयं राज्ये भृतका हि वसेमहि । जीवन्त्या जातु जीवन्त्यः पुत्रैरपि शपामहे ॥ २३ ॥

"That heroic and mighty-armed son of Daśaratha will surely come to our view not far from this place. Let us ( once more ) follow Śrī Rāma ( a scion of Raghu ). ( 16 ) The shelter of the feet of such a high-souled master ( as Śrī Rāma is ) is our ( only ) joy; in fact he is the protector of us ( all ); he is our goal, he is our supreme asylum. ( 17 ) We shall attend on Sitā, while you shall serve Śrī Rāma ( a scion of Raghu )." In so many words did the citizens' wives, stricken with agony, address their husbands. ( 18 ) "Śrī Rāma ( a scion of Raghu )," ( they continued, ) "will satisfy your needs and safeguard your interests in the forest, while Sitā will do the same thing with regard to us womenfolk. ( 19 ) Who can possibly remain highly pleased with residence in this city, which is not

commendable ( in any way ),—much less agreeable to the mind, the people here being full of longing ( for the return of Śrī Rāma ),—and by which the mind gets unsettled ( 20 ) If there comes to be the rule of Kaikeyī, which will not be in consonance with righteousness and which will be as good as without a protector, surely no use will be left for our life, much less for our sons and riches. ( 21 ) Whom else would the Kaikeyī,—who has brought disgrace to her family and by whom he ( step- ) son and husband too have been forsaken for the sake of power,—not abandon ( 22 ) We swear by our sons that so long as we breathe we can under no circumstances live in the kingdom of Kaikeyī, till she is alive, even though we may be supported by her. ( 23 )

या पुत्रं पार्थिवेन्द्रस्य प्रवासयति निर्वृणा । कस्तां प्राप्य सुखं जीवेदधर्म्या दुष्टचारिणीम् ॥ २४ ॥  
 उपद्रुतमिदं सर्वमनालम्भमनायकम् । कैकेय्यास्तु कृते सर्वं विनाशमुपयास्यति ॥ २५ ॥

नहि प्रव्रजिते रामे जीविष्यति महीपतिः । मृते दशरथे व्यक्तं विलोपस्तदनन्तरम् ॥ २६ ॥  
 ते विपं पित्रतालोड्य क्षीणपुण्याः सुदुःखिताः । राघवं वानुगच्छध्वमश्रुतिं वापि गच्छत ॥ २७ ॥  
 मिथ्याप्रव्रजितो रामः सभार्यः सहलक्ष्मणः । भरते संनिबद्धाः स्मः सौनिके पशवो यथा ॥ २८ ॥  
 पूर्णचन्द्राननः श्यामो गूढजत्रुररिदमः । आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्वजः ॥ २९ ॥  
 पूर्वाभिभाषी मधुरः सत्यवादी महाबलः । सौम्यश्च सर्वलोकस्य चन्द्रवत् प्रियदर्शनः ॥ ३० ॥  
 नूनं पुरुषशार्दूलो मत्तमातङ्गविक्रमः । शोभयिष्यत्यरण्यानि विचरन् स महारथः ॥ ३१ ॥

"Who can live happily on having obtained (as one's sovereign) that capricious woman of wicked conduct who has sent into exile Prince Rāma (son of Daśaratha, a ruler of rulers), merciless as she is ? ( 24 ) The whole of this kingdom is ( soon ) going to be deprived of its ruler; it will no longer have any sacrificial performances and will be visited by calamities. Nay, thanks to Kaikeyī, everything will meet with ruination. ( 25 ) For, Śrī Rāma having gone into exile, the emperor will not survive and when Daśaratha is dead destruction will be the fate of the distinguished kingdom which has run an uninterrupted course ever since the time of Ikṣvāku. ( 26 ) Therefore drink poison mixing with water, sore distressed as you are, ( the stock of ) your merit having been exhausted; or follow Śrī Rāma ( a scion of Raghu ) to the forest or leave for some land where ( even ) the name of Kaikeyī may not reach

your ears. ( 27 ) Śrī Rāma along with his consort ( Sitā ) and with Lakṣmaṇa ( his younger brother ) has been deceitfully sent into exile and we have been tied firm to the apron-strings of Bharata in the same way as animals are bound tightly together ( for being slaughtered ) in a shambles. ( 28 ) That lotus-eyed great car-warrior, Śrī Rāma, elder brother of Lakṣmaṇa,—a tiger among men and a subduer of foes,—who is dark-brown of complexion and has a countenance resembling the full moon, ( nay ) whose collar-bone is invisible ( because of its being covered with flesh ), whose arms extend up to the knees, who takes the initiative in speaking, is sweet of expression, truthful of speech and possessed of extraordinary might, is easy of address to all people and is delightful of aspect as the moon, and whose gait resembles that of an elephant in rut, will surely adorn the woods while roaming ( through them )." ( 29-31 )

तास्तथा विलपन्त्यस्तु नगरे नागरस्त्रियः । चुकुशुर्दुःखसंतप्ता मृत्योरिव भयागमे ॥ ३२ ॥  
 इत्येवं विलपन्तीनां स्त्रीणां वेश्मसु राघवम् । जगामास्तं दिनकरो रजनी चाभ्यवर्तत ॥ ३३ ॥  
 नष्टज्वलनसंतापा प्रशान्ताध्यायसत्कथा । तिमिरेणानुलिप्तेव तदा सा नगरी बभौ ॥ ३४ ॥  
 उपशान्तवणिकपण्या नष्टहर्षा निराश्रया । अयोध्या नगरी चासीन्नष्टतारमिवाम्बरम् ॥ ३५ ॥  
 तदा स्त्रियो रामनिमित्तमातुरा यथा सुते भ्रातरि वा विवासिते ।  
 विलप्य दीना रुदुर्विचेतसः सुतैर्हि तासामधिकोऽपि सोऽभवत् ॥ ३६ ॥  
 प्रशान्तगीतोत्सवन्त्यवादना विभ्रष्टहर्षा पिहितापणोदया ।  
 तदा ह्ययोध्या नगरी बभूव सा महार्णवः संक्षपितोदको यथा ॥ ३७ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकान्वेऽयोध्याकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Lamenting thus in the city ( of Ayodhya ), the aforesaid wives of the citizens, for their part, cried as one

would do at the approach of some danger foreboding death, tormented as they were with agony. ( 32 ) The sun



sank below the horizon past these women, who had been mourning as aforesaid in their homes for Śrī Rāma (a scion of Raghu ), and the night fell. (33) The city ( of Ayodhya ), in which the kindling of fires ( even for the purposes of Agnihotra ) had ceased and the chanting of the Vedas and the narration of sacred stories ( relating to the Purāṇas ) died out, looked as though coated with darkness at that time. ( 34 ) The city of Ayodhya,—in which the business of the trading class had been brought to a standstill and whose joy had gone, nay, which had ( now ) become supportless, looked dark as the sky in which the stars had

disappeared. ( 35 ) Giving expression to their grief in various ways on that occasion, the women ( of Ayodhya ), who were sick of mind on account of Śrī Rāma, as one would feel on one's ( own ) son or brother having been sent into exile, cried miserably and fell unconscious; for Śrī Rāma was dearer to them than their very sons. ( 36 ) The celebrated city of Ayodhya,—in which (all) singing, rejoicing, dancing and instrumental music had been completely set at rest, whose delight had fled for ever and the ( steady ) rise of whose trade had been hampered—looked at that time like an ocean whose waters had dried up. ( 37 )

*Thus ends Canto Forty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## एकोनपञ्चाशः सर्गः

### Canto XLIX

Having covered a long distance in the meantime Śrī Rāma finishes his morning bath and devotions and, having crossed the Vedaśruti, Gomatī and Syandikā rivers, presses forward talking with Sumantra.

रामोऽपि रात्रिशेषेण तेनैव महदन्तरम् । जगाम पुरुषव्याघ्रः पितुराज्ञामनुसरन् ॥ १ ॥  
तथैव गच्छतस्तस्य व्यपायाद् रजनी शिवा । उवास्य तु शिवां संख्यां विप्रयानत्यगाहत ॥ २ ॥  
ग्रामान् विकृष्टसीमान्तान् पुष्पितानि वनानि च । पश्यन्नतिययौ शीघ्रं शनैरिव हयोत्तमैः ॥ ३ ॥  
शृण्वन् वाचो मनुष्याणां ग्रामसंवासवासिनाम् । राजानं धिग् दशरथं कामस्य वशमास्थितम् ॥ ४ ॥  
हा नृशंसाद्य कैकेयी पापा पापानुबन्धिनी । तीक्ष्णा सन्निभन्नमर्यादा तीक्ष्णकर्मणि वर्तते ॥ ५ ॥  
या पुत्रमीदृशं राज्ञः प्रवासयति धार्मिकम् । वनवासे महाप्राज्ञं सानुक्रोशं जितेन्द्रियम् ॥ ६ ॥  
कथं नाम महाभागा सीता जनकनन्दिनी । सदा सुखेष्वभिरता दुःखान्यनुभविष्यति ॥ ७ ॥  
अहो दशरथो राजा निःस्नेहः स्वमुतं प्रति । प्रजानामनघं रामं परित्यक्तुमिहेच्छति ॥ ८ ॥

Revolving ( in his mind ) the command of his father, Śrī Rāma too, a tiger among men, covered a long distance in the course of the remaining ( hours of the ) night itself. ( 1 ) Even as he drove along with the same alacrity the delightful night passed. Having

worshipped the blissful ( morning ) twilight, he passed beyond a number of territories. ( 2 ) Seeing villages whose outskirts had been carefully tilled, and woodlands laden with blossoms, and led by excellent horses, he proceeded apace as though slowly ( engrossed as

he was in enjoying the sights), hearing (as under) the words of those residing in villages and hamlets (close by):—"Woe unto King Daśaratha, who has fallen into the clutches of concupiscence (3-4) Ah, the cruel and sinful Kaikeyī, who is hot-tempered and of sinful designs and has transgressed the bounds of propriety, is herself engaged at present in a cruel game in that she has been instrumental in sending into

exile in the forest such a pious, highly enlightened, compassionate and self-controlled son of the emperor. (5-6) How will the highly blessed Sītā, daughter of King Janaka, who is ever addicted to comforts, actually suffer hardships? (7) What a pity that King Daśaratha has grown so devoid of affection on this occasion that he seeks to abandon Śrī Rāma, who is sinless towards the people!" (8)

एता वाचो मनुष्याणां ग्रामसंवासवासिनाम् । शृण्वन्नतिययौ वीरः कोसलान् कोसलेश्वरः ॥ ९ ॥  
ततो वेदश्रुतिं नाम शिववारिवहां नदीम् । उत्तीर्याभिमुखः प्रायादगस्त्याधुषितां दिशम् ॥ १० ॥  
गत्वा तु मुचिरं कालं ततः शीतवहां नदीम् । गोमतीं गोयुतानूपामतरत् सागरंगमाम् ॥ ११ ॥  
गोमतीं चाप्यतिक्रम्य राघवः शीघ्रगैर्ध्रैः । मयूरहंसाभिरुतां ततार स्यन्दिकां नदीम् ॥ १२ ॥  
स महीं मनुना राज्ञा दत्तामिश्वकवे पुरा । स्फीतां राष्ट्रवृतां रामो वैदेहीमन्वदर्शयत् ॥ १३ ॥  
सूत इत्येव चाभाष्य सारथिं तमभीक्ष्णशः । हंसमत्तस्वरः श्रीमानुवाच पुरुषोत्तमः ॥ १४ ॥  
कदाहं पुनरागम्य सरय्याः पुष्पिते वने । मृगयां पर्यटिष्यामि मात्रा पित्रा च संगतः ॥ १५ ॥  
नात्यर्थमभिकाङ्क्षामि मृगयां सरयूवने । रतिर्ह्येषा तुला लोके राजर्षिगणसम्भता ॥ १६ ॥  
राजर्षीणां हि लोकेऽस्मिन् रत्यर्थे मृगया वने । काले कृतां तां मनुजैर्यन्विनामभिकाङ्क्षिताम् ॥ १७ ॥  
स तमध्वानमैक्षकः सूतं मधुरया गिरा । तं तमर्थमभिप्रेत्य ययौ वाक्यमुदीरयन् ॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Hearing these remarks of men residing in (the adjoining) villages and hamlets, the heroic prince of Kosala passed beyond the limits of Kosala. (9) Having crossed the river named Vedaśruti, which carries auspicious waters, he then pressed forward facing the south (the quarter occupied by Sage Agastya). (10) Journeying for his part in that direction) for a pretty long time, he next crossed the river Gomti, which carried cool waters and heads towards the sea (through the medium of the holy Ganga) and whose banks are adorned with cows. (11) Having reached the other bank of the Gomti too, Śrī Rāma (a scion of Raghu) crossed with the help of swift-going horses the river Syandikā (as well), made resonant by peacocks and swans. (12) The said Śrī Rāma (now) showed Sītā (a princess of the Videha

kingdom) the prosperous land (of Kosala, the southern boundary of which was defined by the Syandikā), which was given of yore by Manu, the king of kings, to (his eldest son) Ikṣvāku and which was bounded (on all sides) by (other adjoining) territories. (13) Repeatedly addressing the aforesaid charioteer in the words "O charioteer," the glorious Rāma (the foremost of men), whose voice resembled the cackling of a swan in rut, said, (14) "When, returning back (to Ayodhya) and united (once more) with my parents, shall I roam hunting in the woodland bordering on the Sarayu and laden with blossoms? (15) I do not hanker much after sport in the woodland bordering on the Sarayu. In fact it is a unique enjoyment made much of in the world by hosts of royal sages. (16) Truly speaking, hunting in a forest was



resorted to in this world for the gratification of royal sages. Even though it was adopted at times by the sons of Manu and was sought after by ( other ) bowmen, I do not long for it

excessively." ( 17 ) Conversing ( thus ) with the charioteer on various topics in sweet words, the said Śrī Rāma ( a scion of Ikṣvāku ) advanced along that route. ( 18 )

*Thus ends Canto Forty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

## पञ्चाशः सर्गः

### Canto L

Standing with his face turned towards Ayodhya, Śrī Rāma bids farewell to his birth-place and, sending back the people hailing from the countryside, who had come to see him, and crossing the frontiers of Kosala, Śrī Rāma reaches the bank of the holy Ganga. Alighting from the chariot under an Ingudī tree standing on the bank, he goes forward to meet Guha, the chief of the Niṣādas, who had come to meet him. Nay, worshipping the evening twilight and taking water alone ( for food and drink ), the prince lies down on the ground to repose for the night; while Sumantra, Guha and Lakṣmaṇa spend the night talking together.

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मणपूर्वजः । अयोध्यामुन्मुखो धीमान् प्राञ्जलिर्वाक्यमब्रवीत् ॥ १ ॥  
 आवृच्छे त्वां पुरिश्रेष्ठे काकुत्स्थपरिपालिते । दैवतानि च यानि त्वां पालयन्त्यावसन्ति च ॥ २ ॥  
 निवृत्तवनवासस्त्वामनृणो जगतीवतेः । पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह संगतः ॥ ३ ॥  
 ततो रुचिरताम्राक्षो भुजमुद्यम्य दक्षिणम् । अश्रुपूर्णमुखो दीनोऽब्रवीजानपदं जनम् ॥ ४ ॥  
 अनुक्रोशो दया चैव यथाहं मयि वः कृतः । चिरं दुःखस्य पापीयो गम्यतामर्थसिद्धये ॥ ५ ॥  
 तेऽभिवाद्य महात्मानं कृत्वा चापि प्रदक्षिणम् । विलपन्तो नरा घोरां व्यतिष्ठंश्च क्वचित् क्वचित् ॥ ६ ॥  
 तथा विलपतां तेषामनृत्तानां च राघवः । अचक्षुर्विषयं प्रायाद् यथार्कः क्षणदामुखे ॥ ७ ॥

Having travelled across the extensive and beautiful territory of Kosala and standing with his face turned towards Ayodhya, the wise Śrī Rāma ( elder brother of Lakṣmaṇa ) with joined palms addressed the following words to Ayodhya:—( 1 ) "I take leave of you, O pre-eminent city, carefully protected by King Daśaratha

( a scion of Kakutstha ), as well as of the deities that protect you and dwell in you. ( 2 ) When the period of my exile in the forest has expired and I have got square with the emperor ( by executing his command and implementing the promise made by him to Kaikeyī ), I shall see you again, united ( once more ) with my

mother and father." ( 3 ) Lifting up his right arm and wearing a wretched look, his face covered with tears, Śrī Rāma ( who was possessed of lovely reddish eyes ) then spoke to the people coming from the countryside ( as follows ) :—( 4 ) "Respect and compassion according to my worth ( in your eyes ) have been shown to me by you (all). Prolongation of the agony ( which is being experienced by you due to your presence by my side ) is most undesirable. ( Therefore pray ) let you be one for accomplishing your desired

object ( viz, attending to your household work ) !" ( 5 ) Greeting the high-souled prince and going round him clockwise ( as a mark of respect ), those men stood rooted here and there ( not minding where they stood ), wailing frightfully. ( 6 ) ( Even ) while they were lamenting as aforesaid, unsated as they were ( with the sight of Śrī Rāma ), Śrī Rāma ( a scion of Raghu ) passed beyond their sight ( just ) as the sun goes out of sight at the commencement of night. ( 7 )

ततो धान्यधनोपेतान् दानशीलजनाञ्जिवान् । अकुतश्चिद्रयान् रम्यांश्चेत्यूपसमावृतान् ॥ ८ ॥  
 उद्यानाम्रवणोपेतान् सम्पन्नसलिलाशयान् । तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान् ॥ ९ ॥  
 रक्षणीयान् नरेन्द्राणां ब्रह्मघोषाभिनादितान् । रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत ॥ १० ॥  
 मध्येन मुदितं स्फीतं रम्योद्यानसमाकुलम् । राज्यं भोज्यं नरेन्द्राणां ययौ धृतिमतां वरः ॥ ११ ॥

Śrī Rāma ( a tiger among men ) then crossed in his chariot the blessed and lovely territory of Kosala, which was full of foodgrains and ( other ) riches and was peopled by men given to charity, which had no fear from any quarter and was covered all over with temples and sacrificial posts, which was rich in gardens and mango groves and strewn with ponds full of water, which was thickly populated with

contented and well-fed people and abounded in herds of cows. ( nay each village of ) which deserved to be protected by kings and which was made resonant with the chanting of the Vedas. ( 8-10 ) ( Thence ) Śrī Rāma ( the foremost of those possessed of firmness ) drove at a moderate speed to a happy and prosperous territory ruled over by a number of ( feudatory ) chiefs and abounding in lovely gardens. ( 11 )

तत्र त्रिपथगां दिव्यां शीततोयामशैवलाम् । ददर्श राघवो गङ्गां रम्यामृषिनिषेविताम् ॥ १२ ॥  
 आश्रमैरविदूरस्थैः श्रीमद्भिः समलंकृताम् । कालेऽप्सरसोभिर्हृष्टाभिः सेविताम्भोहदां शिवाम् ॥ १३ ॥  
 देवदानवगन्धर्वैः किन्नरैरुपशोभिताम् । नागगन्धर्वपत्नीभिः सेवितां सततं शिवाम् ॥ १४ ॥  
 देवाक्रीडशताकीर्णां देवोद्यानयुतां नदीम् । देवार्थमाकाशगतां विख्यातां देवपद्मिनीम् ॥ १५ ॥  
 जलाघाताद्ब्रह्मसोप्रां फेननिर्मलहासिनीम् । कचिद् वेणीकृतजलां कचिदावर्तशोभिताम् ॥ १६ ॥  
 कचिद् स्तिमितगम्भीरां कचिद् वेगसमाकुलाम् । कचिद् गम्भीरनिर्वोपां कचिद् भैरवनिःस्वनाम् ॥ १७ ॥  
 देवसंघात्प्लुतजलां निर्मलोत्पलसंकुलाम् । कचिदाभोगपुलिनां कचिन्निर्मलवालुकाम् ॥ १८ ॥

There ( in the confines of that kingdom ) Śrī Rāma ( a scion of Raghu ) saw the celestial and lovely river Gangā, which takes a threefold course flowing as it does through heaven, earth and the subterranean regions), tries cool waters, is free from duck- and sand is frequented by Rsis. ( 12 )

The blessed river was adorned with splendid hermitages standing not very far ( from one another ); and its pools, overflowing with water, were resorted to at suitable hours by merry celestial nymphs. ( 13 ) ( Nay ) the blessed river was graced with ( the presence of ) gods and demons, Gandharvas ( celestial



musicians ) and Kinnaras and was constantly\* visited by the consorts of Nāgas and Gandharvas. ( 14 ) The well-known river was hemmed in by hundreds of pleasure-hills ( forming part of the Himalayan range ) and adorned with celestial gardens; it coursed through the heavens for the benefit of gods and contained celestial lotuses. ( 15 ) It assumed a severe aspect while indulging in a horse-laugh in the form of a noise produced by the striking of its waters against rocks, and seemed to shed a bright smile when covered with ( white ) foam. At

some places its water was reduced to the shape of plaited locks ( because of its flowing in a curved line ), while at other places it was adorned with eddies. ( 16 ) Somewhere its waters were still and deep, and at other places they were disturbed with violent agitation. Here it made a deep roaring sound and there it produced a terrific noise. ( 17 ) Hosts of gods took a dip into its water, covered all over with white lotuses. Here it was hemmed in with spacious banks and there it was lined with white sands. ( 18 )

हंससारससंघुष्टं चक्रवाकोपशोभिताम् । सदामत्तैश्च विहगैरभिपन्नामनिन्दिताम् ॥ १९ ॥  
 क्वचित् तीररुहैर्वृक्षैर्मालभिरिव शोभिताम् । क्वचित् फुल्लोत्पलच्छन्नां क्वचित् पद्मवनाकुलाम् ॥ २० ॥  
 क्वचित् कुमुदखण्डैश्च कुञ्जलैरुपशोभिताम् । नानापुष्परजोर्ध्वस्तां समदामिव च क्वचित् ॥ २१ ॥  
 व्यपेतमलसंघातां मणिनिर्मलदर्शनाम् । दिशागजैर्वनगजैर्मत्तैश्च वरवारणैः ॥ २२ ॥  
 देवराजोपवाह्यैश्च संनादितवनान्तराम् । प्रमदामिव यत्नेन भूषितां भूपणोत्तमैः ॥ २३ ॥  
 फलपुष्पैः किसलयैर्वृतां गुल्मैर्द्विजैस्तथा । विष्णुपादच्युतां दिव्यामपापां पापनाशिनीम् ॥ २४ ॥  
 शिशुमारैश्च नक्रैश्च भुजङ्गैश्च समन्विताम् । शंकरस्य जटाजूटाद् भ्रष्टां सागरतेजसा ॥ २५ ॥

The river, which is free from reproach ( in every way ) was rendered noisy by swans and cranes, was graced with Chakrawākas ( a species of bird which gets disunited with its mate by night ); and ( other ) birds which are in rut all the year round kept hovering on its waters. ( 19 ) Here it was decked with trees growing on its banks, which encircled it like garlands. Here it was covered with full-blown lotuses, while there it was carpeted with a bed of lotuses, ( 20 ) Here it was graced with beds of water-lilies in the form of buds, while there it was reddened with the

pollen of numerous flowers and looked like a woman excited with passion. ( 21 ) Stocks of sins ( of those bathing in it or drinking of its waters ) are washed away by it and it presents an appearance spotless as the effulgence of a gem. The interior of the forests encircling its banks is rendered noisy by the elephants guarding the quarters, wild elephants and ( other tame ) elephants of excellent breed ( belonging to the Airāvata species ) used for riding by Indra ( the ruler of gods ). Surrounded by ( trees laden with ) fruits and flowers and tender leaves, shrubs and birds ( of

\* We read in the Mahābhārata—

भुक्त्वा वा यदि वाभुक्त्वा रात्रौ वा यदि वा दिवा ।  
 न कालनियमः कश्चिद् गङ्गां प्राप्य सरिद्धराम् ॥

"One can bathe in the Ganga after taking one's meals or without taking meals and as well by day as by night. There is no restriction about time once you reach the Ganga, the foremost of ( all ) rivers."

various species ), it looked like a young woman artistically decked with the best of jewels. Not only devoid of sins, the celestial river dispels ( all ) sins, flowing as it does from the ( holy ) feet of Lord Viṣṇu. ( 22-24 ) ( In deep waters ) the river was infested

with sharks and crocodiles as well as with snakes and had fallen from the mass of matted hair ( on the head ) of Lord Śankara, thanks to the power acquired through religious austerities by Emperor Bhagiratha. ( 25 )

समुद्रमहिषीं गङ्गां सारसकौञ्चनादिताम् । आससाद महाबाहुः शृङ्गवेरपुरं प्रति ॥ २६ ॥  
तामूर्मिकलिलवर्तामन्ववेक्ष्य महारथः । सुमन्त्रमब्रवीत् सूतमिदंवाच वसामहे ॥ २७ ॥  
अविदूरादयं नद्या बहुपुष्पप्रवालवान् । सुमहानिङ्गुदीवृक्षो वसामोऽत्रैव सारथे ॥ २८ ॥  
प्रेक्षामि सरितां श्रेष्ठां सम्मान्यसलिलां शिवाम् । देवमानवगन्धर्वमृगपन्नगपक्षिणाम् ॥ २९ ॥  
लक्ष्मणश्च सुमन्त्रश्च वाढमित्येव रावणम् । उक्त्वा तमिङ्गुरीवृक्षं तदोपययतुर्हयैः ॥ ३० ॥  
रामोऽभियाय तं रम्यं वृक्षमिश्वाकुनन्दनः । रथादवतरत् तस्मात् सभार्यः सहलक्ष्मणः ॥ ३१ ॥  
सुमन्त्रोऽप्यवतीर्याथ मोचयित्वा ह्योत्तमान् । वृक्षमूलगतं राममुपतस्थे कृताञ्जलिः ॥ ३२ ॥

In the vicinity of Śrngaverapura ( the modern Singraur ) Śrī Rāma ( the mighty-armed prince ) reached ( the bank of ) the Ganga, the principal consort of Ocean, which was rendered noisy by cranes and herons. ( 26 ) Perceiving the river, which was full of eddies interspersed with its waves, the great car-warrior said to the charioteer Sumantra, "Let us halt at this very spot today. ( 27 ) Not very far from the river stands this very large Ingudī tree containing abundant flowers and fresh leaves. Let us halt under this very tree, O charioteer ! ( 28 ) I shall clearly behold ( from that place ) the benign Ganga

( the foremost of rivers ), whose waters deserve to be respected by gods, human beings, Gandharvas, beasts, reptiles and birds ( alike )." ( 29 ) Saying "Very well !" and nothing more to Śrī Rāma ( a scion of Raghu ), Lakṣmaṇa and Sumantra too then drove up to the Ingudī tree in the chariot drawn by horses. ( 30 ) Approaching that lovely tree, Śrī Rāma, the delight of the Ikṣvākus, alighted from that chariot along with his consort and with Lakṣmaṇa. ( 31 ) Getting down and unyoking the excellent horses, Sumantra too with joined palms stood by the side of Śrī Rāma, seated at the foot of the tree. ( 32 )

तत्र राजा गुहो नाम रामस्यात्मसमः सखा । निषादजात्यो बलवान् स्थपतिश्चेति विश्रुतः ॥ ३३ ॥  
स श्रुत्वा पुरुषव्याघ्रं रामं विप्रयमागतम् । वृद्धैः परिवृतोऽमात्यैर्ज्ञातिभिश्चाप्युपागतः ॥ ३४ ॥  
ततो निषादाधिवर्ति दृष्ट्वा दूरादुपस्थितम् । सह सौमित्रिणा रामः समागच्छद् गुहेन सः ॥ ३५ ॥  
तमार्तः सम्परिष्वज्य गुहो रावणमब्रवीत् । यथायोध्या तथेदं ते राम किं करवाणि ते ॥ ३६ ॥  
ईदृशं हि महाबाहो कः प्राप्स्यत्यतिथिं प्रियम् । ततो गुणवदन्नाद्यमुपादाय पृथग्विधम् ॥ ३७ ॥  
अर्घ्यं चोपानयच्छीघ्रं वाक्यं चेदमुवाच ह ।

The king of that territory, Guha by name, was a friend of Śrī Rāma, dear to him as his own life. He was a Niṣāda by birth, possessed of bodily as well as military strength ( owning as he did a large army consisting of

all the four limbs, viz. elephants, chariots, horsemen and foot soldiers ) and well-known as a ruler of the Niṣādas. ( 33 ) Hearing of Śrī Rāma, a tiger among men, having arrived in his territory, and accompanied by his elderly



ministers and relations too, he sought the prince. ( 34 ) Seeing from a distance the ruler of the Niṣādas waiting, the said Śrī Rāma along with Lakṣmaṇa ( son of Sumitrā ) thereupon went forth to meet Guha. ( 35 ) Closely embracing Śrī Rāma ( a scion of Raghu ), Guha, who felt distressed ( to see him clad in the robes of a hermit ) said to him, "This principality ( of Śrngaverapura ) is as

much yours as Ayodhya, O Rāma ! What shall I do for you ? In fact who will get such a beloved guest ( as you ), O mighty-armed prince ?" Having brought cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands with and other articles of worship and spoke as follows: so the tradition goes:—

स्वागतं ते महाबाहो तवेयमखिला मही ॥ ३८ ॥

वयं प्रेष्या भवान् भर्ता साधु राव्यं प्रशशि नः ।

भक्ष्यं भोज्यं च पेयं च लेह्यं चैतदुपस्थितम् । शयनानि च मुख्यानि वाजिनां खादनं च ते ॥ ३९ ॥

गृहमेवं ब्रुवाणं तु राघवः प्रत्युवाच ह । अर्चिताश्चैव हृष्टाश्च भवता सर्वदा वयम् ॥ ४० ॥

पद्भ्यामभिगमान्चैव स्नेहसंदर्शनेन च । भुजाभ्यां साधु वृत्ताभ्यां पीडयन् वाक्यमब्रवीत् ॥ ४१ ॥

दिष्ट्या त्वां गृहं पश्यामि ह्यरोगं सह बान्धवैः । अपि ते कुशलं राष्ट्रे मित्रेषु च वनेषु च ॥ ४२ ॥

यत् त्विदं भवता किञ्चित् प्रीत्या समुपकल्पितम् । सर्वं तदनुजानामि नहि वर्तं प्रतिग्रहे ॥ ४३ ॥

कुशचीराजिनधरं फलमूलाशनं च माम् । विद्धि प्रणिहितं धर्मे तापसं वनगोचरम् ॥ ४४ ॥

अश्वानां खादनेनाहमर्थी नान्येन केनचित् । एतावतात्र भवता भविष्यामि सुपूजितः ॥ ४५ ॥

एते हि दयिता राज्ञः पितुर्दशरथस्य मे । एतैः सुविहितैश्चैर्भविष्याम्यहमर्चितः ॥ ४६ ॥

"Welcome is your advent ( to this place ), O mighty-armed prince ! This entire land ( of mine ) is yours. ( 36-38 ) We are your servants, you are our master; ( pray ) rule over our kingdom in the proper way ( from now ). Nay, here are at your service dishes requiring mastication ( such as rice ) and those which can be eaten without mastication ( such as milk boiled with rice and sugar ), those which can be drunk, those which are fit to be licked up and those which can be sucked. Moreover, there are excellent beds ( for you to sleep on ) as well as food for your horses." ( 39 ) To Guha, who was speaking as aforesaid, Śrī Rāma ( a scion of Raghu ), for his part, they say, replied ( as follows ) :—"We stand honoured by you by your very coming ( all the way ) on foot to meet us as well as by your exhibition of affection, and are always pleased ( with you )." Pressing Guha

tightly ( once more ) with his rounded arms, Śrī Rāma added the following:— ( 40-41 ) "I am glad, O Guha, I see you quite in good health with your relations. Is all well with your state, allies and forests ? ( 42 ) I for my part accept and allow you to take back all this, that has been lovingly offered by you, since I do not make use of gifts ( for my own purpose ). ( 43 ) Know me as under a vow to wear ( a zone of ) Kuśa grass, the bark of trees and deerskin and to subsist on fruits and roots ( alone ), to practise austerities and dwell in the forest remaining devoted to piety. ( 44 ) I am interested only in having food for the horses and in nothing else. By being provided with this much at the present moment I shall be duly entertained by you. ( 45 ) Since these horses are beloved of my father, King Daśaratha, I shall feel honoured by these horses being duly fed." ( 46 )

अश्वानां प्रतिपानं च खादनं चैव सोऽन्वशात् । गुहस्तत्रैव पुरुषांस्त्वरितं दीयतामिति ॥ ४७ ॥  
 ततश्चीरोत्तरासङ्गः संध्यामन्वास्य पश्चिमाम् । जलमेवाददे भोज्यं लक्ष्मणेनाहृतं स्वयम् ॥ ४८ ॥  
 तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः । सभार्यस्य ततोऽभ्येत्य तस्थौ वृक्षमुपाश्रितः ॥ ४९ ॥  
 गुहोऽपि सह सूतेन सौमित्रिमनुभाषयन् । अन्वजाग्रत् ततो राममग्रमत्तो धनुर्धरः ॥ ५० ॥  
 तथा शयानस्य ततो यशस्विनो मनस्विनो दाशरथेर्महात्मनः ।  
 अदृष्टदुःखस्य सुखोचितस्य सा तदा व्यतीता मुचिरेण शर्वरी ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

On that very spot the said Guha commanded his men in the following words:—"Let milk etc. ( which horses of excellent breed are given to drink after being fed with grass etc. ) and barley flour mixed with ghee, sugar and so on ( which they are given to eat in addition to grass etc. ) be promptly supplied to the horses." ( 47 ) Having worshipped the evening twilight, appearing in the west, with an upper garment made of the bark of trees ( on his person ), Śrī Rāma then took for food only water brought by Lakṣmaṇa himself ( thus observing a fast in honour of the sacred river which he visited ). ( 48 ) Having cleanly washed the feet of Śrī Rāma and his consort lying on the

ground ( to repose for the night ), and receding from that place, Lakṣmaṇa took his position at the foot of another tree close by. ( 49 ) Following in the footsteps of Lakṣmaṇa ( son of Sumitrā ) and encouraging him to speak ( on the virtues of Śrī Rāma ), and wielding his bow, Guha too thereupon kept vigil with the charioteer, remaining alert ( all the time ) in the interest of Śrī Rāma. ( 50 ) While the illustrious, lofty-minded and high-souled Śrī Rāma ( son of Daśaratha ), who had never undergone suffering and who deserved ( all ) comforts, remained lying after that ( on the ground ) as aforesaid, that night eventually lingered away. ( 51 )

*Thus ends Canto Fifty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

एकपञ्चाशः सर्गः

Canto LI

Expressing his readiness to guard the Crown prince and his consort, keeping awake the whole night, Guha importunes Lakṣmaṇa to repose. Reminding Guha of Śrī Rāma's greatness, Lakṣmaṇa, however, tells him that even though the duty of guarding his princely brother and his consort could as well be entrusted to Guha, he felt that he did not deserve to lie down in the presence of his elder brother and sister-in-law and preferred to remain awake. Expressing grief for his royal father and loving mothers he therefore spends the night talking with Guha.

तं जाग्रतमदग्मेन भ्रातुरर्थाय लक्ष्मणम् । गुहः संतापसंतप्तो राघवं वाक्यमब्रवीत् ॥ १ ॥



इयं तात सुखा शय्या त्वदर्धमुपकल्पिता । प्रत्याश्रयसिहि साध्वस्यां राजपुत्र यथासुखम् ॥ २ ॥  
 उचितोऽयं जनः सर्वः कलेशानां त्वं सुखोचितः । गुप्त्यर्थं जागरिष्यामः काकुत्स्थस्य वयं निशाम् ॥ ३ ॥  
 नहि रामात् प्रियतमो ममास्ते भुवि कश्चन । ब्रवीम्येव च ते सत्यं सत्येनैव च ते शपे ॥ ४ ॥  
 अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद् यशः । धर्मावाप्तिं च विपुलामर्थकामौ च पुष्कलौ ॥ ५ ॥  
 सोऽहं प्रियसखं रामं शयानं सह सीतया । रक्षिष्यामि धनुष्पाणिः सर्वथा ज्ञातिभिः सह ॥ ६ ॥  
 न मेऽस्त्यविदितं किञ्चिद् वनेऽस्मिंश्चरतः सदा । चतुरङ्गं ह्यतिवलं सुमहत् संतरेमहि ॥ ७ ॥

Distressed with agony ( to see the princely couple lying on the ground ) Guha spoke as follows to the celebrated Lakṣmaṇa ( a scion of Raghu ), who was keeping awake, through sincere love, for the protection of his ( elder ) brother ( Śrī Rāma ) :—( 1 ) "Here is a cosy bed nicely prepared for you, dear brother; pray repose comfortably on it, O prince ! ( 2 ) We are all inured to hardships, while you are deserving of comforts. We shall keep vigil for the night for the protection of Śrī Rāma ( a scion of Kakutsiha ). ( 3 ) For, none on earth is more beloved of me than Śrī Rāma: I tell

you the bare truth and swear to you by truth. ( 4 ) By his grace ( alone ) I hope to earn very great renown in this world as also to acquire religious merit as well as abundant riches and sense-enjoyment. ( 5 ) As such I shall with my kindred guard in every way, bow in hand, my beloved friend, Śrī Rāma, reposing with Sītā. ( 6 ) Nothing in this woodland is unknown to me, wandering ( as I do ) all the time in it. We can ( also ) undoubtedly get the better of a surpassingly huge and exceptionally mighty army consisting of the four limbs ( viz, elephants, chariots, horsemen and foot soldiers )." ( 7 )

लक्ष्मणस्तु तदोवाच रक्ष्यमाणास्त्वयानव । नात्र भीता वयं सर्वे धर्ममेवानुपश्यता ॥ ८ ॥  
 कथं दाशरथौ भूमौ शयाने सह सीतया । शक्या निद्रा मया लब्धुं जीवितं वा सुखानि वा ॥ ९ ॥  
 यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि । तं पश्य सुखसंमुप्तं तृणेषु सह सीतया ॥ १० ॥  
 यो मन्त्रतपसा लब्धो विविधैश्च पराक्रमैः । एको दशरथस्यैव पुत्रः सदृशलक्षणः ॥ ११ ॥  
 अस्मिन् प्रव्रजिते राजा न चिरं वर्तयिष्यति । विषवा मेदिनी नूनं क्षिप्रमेव भविष्यति ॥ १२ ॥  
 विनय सुमहानादं श्रमेणोपरताः स्त्रियः । निर्धोपोपरतं तात मन्ये राजनिवेशनम् ॥ १३ ॥  
 कौसल्या चैव राजा च तथैव जननी मम । नाशंसे यदि जीवन्ति सर्वे ते शर्वरीमिमाम् ॥ १४ ॥  
 जीवेदपि हि मे माता शत्रुघ्नस्यान्ववेशया । तद् दुःखं यदि कौसल्या वीरसूर्विनशिष्यति ॥ १५ ॥  
 अनुरक्तजनाकीर्णा सुखा लोकप्रियावहा । राजव्यसनं सृष्टा सा पुरी विनशिष्यति ॥ १६ ॥

Thereupon Lakṣmaṇa for his part replied ( as follows ) :—"Being protected by you, who keep your duty alone in view, O sinless Guha, we all are not ( the least ) afraid ( of any ) in this land. ( 8 ) But so long as Śrī Rāma ( son of Daśaratha ) remains lying down on the ground with Sītā, how can sleep be had by me, much less nourishment intended to keep the body and soul together or amenities of life ? ( 9 ) Behold him, who cannot

be withstood in battle by all the gods and demons ( put together ), fast asleep with comfort on a bed of straw with Sītā ! ( 10 ) When Śrī Rāma,—who was secured as a foremost ( eldest both in age and virtues ) son, endowed with characteristics similar to his own, by Daśaratha by virtue of his chanting of sacred texts and austerities as well as through various undertakings ( in the form of sacrificial performances etc. )—has gone

into exile, the king ( Daśaratha ) will not live long and the earth will surely be widowed forthwith ( by the demise of Daśaratha ). ( 12 ) Having uttered forth a shrill cry, the women ( in the city ) must have ceased weeping through exhaustion ( by this time ). I believe the royal palace ( too ) has ( by now ) become silent after a loud wail. ( 13 ) I do not expect that Kausalyā ( Śrī Rāma's mother ) and the king and even so my mother ( Sumitrā )—all these will outlive this

night. ( 14 ) My mother might even survive due to her expecting to meet Śatrughna. But it will be painful if Kausalyā, who has given birth to a heroic son, dies. ( 15 ) That city ( of Ayodhya ), which has ( till now ) been crowded with men and women full of love ( for Śrī Rāma ), ( nay ) which has been a source of joy ( to all ) and brought pleasure to the world, will perish when seized with agony over the king's death. ( 16 )

कथं पुत्रं महात्मानं ज्येष्ठपुत्रमपश्यतः । शरीरं धारयिष्यन्ति प्राणा राज्ञो महात्मनः ॥ १७ ॥  
 विनष्टे नृपतौ पश्चात् कौसल्या विनशिष्यति । अनन्तरं च मातापि मम नाशमुपैष्यति ॥ १८ ॥  
 अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथम् । राज्ये राममनिक्षिप्य पिता मे विनशिष्यति ॥ १९ ॥  
 सिद्धार्थाः पितरं वृत्ते तस्मिन् काले ह्युपस्थिते । प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति राघवम् ॥ २० ॥  
 रम्यचत्वरसंस्थानां संविभक्तमहापथाम् । हर्म्यप्रासादसम्पन्नां गणिकावरशोभिताम् ॥ २१ ॥  
 रथाश्रमजसम्बाधां तूर्यनादनिनादिताम् । सर्वकल्याणसम्पूर्णां दृष्टपुष्टजनाकुलाम् ॥ २२ ॥  
 आरामोद्यानसम्पन्नां समाजोत्सवशालिनीम् । सुखिता विचरिष्यन्ति राजधानीं पितुर्मम ॥ २३ ॥  
 अपि जीवेद् दशरथो वनवासात् पुनर्वयम् । प्रत्यागम्य महात्मानमपि पश्याम सुव्रतम् ॥ २४ ॥  
 अपि सत्यप्रतिज्ञेन सार्धं कुशलिनो वयम् । निवृत्ते वनवासेऽस्मिन्नयोध्यां प्रविशेमहि ॥ २५ ॥

"How will the life-breath of the high-souled king retain its hold on his body when he is no longer able to behold the high-souled Śrī Rāma, his eldest son ? ( 17 ) When the king is dead, Kausalyā will die in his wake and my mother ( Sumitrā ) too will meet her end immediately after. ( 18 ) Not attaining his desired end and without installing Śrī Rāma on the throne ( of Ayodhya ) my father will breathe his last with the words 'Lost ! Lost !!' ( on his lips ). ( 19 ) Fortunate men ( alone ) will consecrate our deceased father, Daśaratha ( a scion of Raghu ) in the course of all funeral rites when that ( unlucky ) moment has actually arrived. ( 20 ) ( If, on the other hand, Daśaratha survives, ) people will move about happily in the capital of my father, provided with cross roads,

allocated at lovely sites, and well-aligned roads, ( nay ) rich in mansions of well-to-do men, temples of gods and royal palaces, adorned with the foremost of courtesans, crowded with chariots, horses and elephants, made resonant with the sound of musical instruments, full of all blessings and crowded with merry and well-fed men, well-provided with gardens and royal parks and bright with festivities carried on under the auspices of associations. ( 21-23 ) In case Daśaratha ( our father ) survives, we might on returning from our exile in the forest see that high-souled king of noble vows once more. ( 24 ) Let us hope when this period of exile in the forest has expired we may safely return to Ayodhya along with Śrī Rāma ( who is true to his promise )." ( 25 )

परिदेवयमानस्य दुःखार्तस्य महात्मनः । तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत ॥ २६ ॥



तथा हि सत्यं ब्रुवति प्रजाहिते नरेन्द्रसूनौ गुरुसौहृदाद् गुहः ।  
मुमोच बाष्पं व्यसनाभिपीडितो ज्वरातुरो नाग इव व्यथातुरः ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽथोऽध्याकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

While the high-souled prince the truth as above out of affection for  
( Lakṣmaṇa ) sat lamenting ( as above ), his elder brother ( Śrī Rāma ), Guha,  
afflicted with agony as he was, that who was sore pinched with adversity  
night slipped away. ( 26 ) While and oppressed with agony, shed tears  
Lakṣmaṇa ( son of Daśaratha ), a like an elephant tormented with  
friend of the people, was speaking fever. ( 27 )

*Thus ends Canto Fifty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa  
of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## द्विपञ्चाशः सर्गः

### Canto LII

While about to step into the boat brought by Guha's men and asked by Guha  
if he could be of any further use to the prince, Śrī Rāma enjoins him to obey  
the emperor. Importuned by Sumantra to take him as a personal attendant  
to the forest, the prince declines his loving offer and, expostulating  
with him, sends him back to Ayodhya. Entangling their locks into a  
thick mass with the milk of a banyan tree procured by Guha,  
Śrī Rāma and Lakṣmaṇa with Sitā get into the boat. On  
reaching the middle of the stream Sitā offers prayers  
to Mother Ganga ( the deity presiding over the  
stream ) and after crossing the river all the three  
halt for the night at the foot of a tree.

प्रभातायां तु शर्वर्या पृथुवक्षा महायशः । उवाच रामः सौमित्रिं लक्ष्मणं शुभलक्षणम् ॥ १ ॥  
भास्करोदयकालोऽसौ गता भगवती निशा । असौ मुकुण्णो विहगः कोकिलस्तात कूजति ॥ २ ॥  
बर्हिणानां च निर्वोषः श्रूयते नदतां वने । तराम जाह्नवीं सौम्य शीघ्रगां सागरंगमाम् ॥ ३ ॥  
विज्ञाय रामस्य वचः सौमित्रिर्मित्रनन्दनः । गुहमामन्त्र्य सूतं च सोऽतिष्ठद् भ्रातुरग्रतः ॥ ४ ॥  
स तु रामस्य वचनं निशम्य प्रतिगृह्य च । स्थपतिस्तूर्णमाहूय सच्चिवानिदमब्रवीत् ॥ ५ ॥  
अस्य वाहनसंयुक्तां कर्णग्राहवतीं शुभाम् । सुप्रतारां दृढां तीर्थे शीघ्रं नावमुपाहर ॥ ६ ॥  
तं निशम्य गुहादेशं गुहामात्यो गतो महान् । उपोह्य रुचिरां नावं गुहाय प्रत्यवेदयत् ॥ ७ ॥  
ततः स प्राञ्जलिभूत्वा गुहो राघवमब्रवीत् । उपस्थितेयं नौर्देव भूयः किं करवाणि ते ॥ ८ ॥  
तत्रामरमुतप्रख्य तर्तुं सागरगामिनीम् । नौरियं पुरुषव्याघ्र शीघ्रमारोह सुव्रत ॥ ९ ॥  
अथोवाच महातेजा रामो गुहमिदं वचः । कृतकामोऽस्मि भवता शीघ्रमारोप्यतामिति ॥ १० ॥

The night having ended in dawn,  
the highly illustrious Śrī Rāma, who  
was distinguished by a broad chest, spoke  
( as follows ) to Sumitrā's son, Lakṣmaṇa,

who was endowed with auspicious  
odily marks:—( 1 ) "The hour of  
unrise is at hand and the glorious  
light has departed. Over there the very  
dark bird, the cuckoo, is uttering its  
notes, O dear brother ! ( 2 ) The shrill  
note of peacocks crying in the  
woodland is also heard. Let us (there-  
fore ), O good brother, cross the swift-  
flowing Ganga ( the daughter of Jahnu\* ),  
which runs towards the sea." ( 3 )  
Grasping the intention of Śrī Rāma's  
words and informing Guha as well as  
the charioteer accordingly, the said  
Lakṣmaṇa ( son of Sumitrā ), the de-  
light of his friends, stood facing his  
( elder ) brother ( Śrī Rāma ). ( 4 )  
Hearing the command of Śrī Rāma  
and bowing to it, ( nay ) speedily  
summoning his ministers, Guha ( the  
ruler of the Niṣādas ) for his part  
spoke ( to one of them ) as follows:—  
( 5 ) "Quickly bring to the landing-

place a beautiful and stout boat, duly  
equipped with oars and a helmsman,  
by which Śrī Rāma ( and his party )  
could easily ferry across." ( 6 )  
Hearing the aforesaid command of  
Guha, the great minister of Guha  
departed and, bringing a charming boat  
to the nearest landing-place, reported  
the matter to Guha. ( 7 ) Joining  
his palms, the said Guha then said to  
Śrī Rāma, "Here is the boat ready, my  
lord ! What more shall I do for you ?  
( 8 ) Here is a boat brought for you, O  
tiger among men, to cross the Ganga  
( flowing towards the sea ), O prince  
effulgent as the son of a divinity !  
( Pray ) get into it promptly, O observer  
of noble vows !" ( 9 ) The exceptionally  
glorious Śrī Rāma thereupon spoke to  
Guha as follows:—"My desire has been  
accomplished by you. Please have  
everything placed in the boat quickly."  
( 10 )

ततः कलापान् संनह्य खड्गौ बद्ध्वा च धन्विनौ । जग्मतुर्येन तां गङ्गां सीतया सह राघवौ ॥ ११ ॥  
राममेवं तु धर्मज्ञमुपागत्य विनीतवत् । किमहं करवाणीति सूतः प्राञ्जलिरब्रवीत् ॥ १२ ॥  
ततोऽब्रवीद् दाशरथिः सुमन्त्रं स्पृशन् करेणोत्तमदक्षिणेन ।  
सुमन्त्र शीघ्रं पुनरेव याहि राज्ञः सकाशे भव चाप्रमत्तः ॥ १३ ॥  
निवर्तस्वेत्युवाचैनमेतावद्धि कृतं मम । रथं विहाय पदभ्यां तु गमिष्यामो महावनम् ॥ १४ ॥  
आत्मानं त्वभ्यनुज्ञातमवेक्ष्यार्तः स सारथिः । सुमन्त्रः पुरुषव्याघ्रमैश्वर्यमिदमब्रवीत् ॥ १५ ॥  
नातिक्रान्तमिदं लोके पुरुषेणेह केनचित् । तव सभ्रातृभार्यस्य वासः प्राकृतवद् वने ॥ १६ ॥  
न मन्ये ब्रह्मचर्ये वा स्वधीते वा फलोदयः । मार्दवार्जवयोर्वापि त्वां चेद् व्यसनमागतम् ॥ १७ ॥  
सह राघव वैदेह्या भ्रात्रा चैव वने वसन् । त्वं गतिं प्राप्स्यसे वीर त्रीँल्लोकांस्तु जयन्निव ॥ १८ ॥  
वयं खलु हता राम ये त्वया ह्युपवञ्चिताः । कैकेय्या वशमेध्यामः पापाया दुःखभागिनः ॥ १९ ॥  
इति ब्रुवन्नात्मसमं सुमन्त्रः सारथिस्तदा । दृष्ट्वा दूरगतं रामं दुःखार्तो रुरुदे चिरम् ॥ २० ॥

Having equipped themselves with an  
armour each and fastened their quivers  
and swords ( to their person ), the  
two archers, Śrī Rāma and Lakṣmaṇa

( scions of Raghu ), with Sitā then sought  
the said Ganga through the same landing-  
place as was resorted to by others.  
( 11 ) Humbly approaching Śrī Rāma, who

\* The river Ganga, when brought down from heaven by the austerities of Emperor  
Bhagiratha, followed the latter to the subterranean regions in order to consecrate the remains  
of his great grand-uncles. In its course it inundated the sacrificial ground of King Jahnu,  
who in his anger drank up its waters. But the gods and sages and particularly Bhagiratha  
appeased his anger and he consented to release the waters through his ears. The river is  
thenceforth regarded as his daughter.



knew what is right and stood ready to leave, the charioteer humbly spoke with joined palms as follows:—"What shall I do?" ( 12 ) Touching Sumantra with his auspicious right hand, Śrī Rāma ( son of Daśaratha ) thereupon replied to him, "Return speedily to the king's presence, O Sumantra, and do not lose your presence of mind." ( 13 ) "( Please ) return," said he to Sumantra ( and added ), "this much is enough service to me. Leaving the chariot, we shall henceforth proceed to the great forest ( of Daṇḍaka ) on foot." ( 14 ) Distressed to find himself dismissed, the said charioteer, Sumantra, for his part submitted as follows to Śrī Rāma ( a scion of Ikṣvāku ), a tiger among men:—( 15 ) "That destiny, by which has been brought about your exile in the forest with your consort and ( younger ) brother like that of a common man, has never been set aside by any man in this world.

( 16 ) I believe there is no gain in leading the ( austere ) life of a religious student ( in the house of one's teacher ), in studying the Vedas ( as an integral part of such a life ) or even in cultivating tenderness and guilelessness, when adversity has come ( even ) to you ( in the shape of exile ). ( 17 ) Living ( as an exile ) in the forest with Sitā ( a princess of the Videha kingdom ) and ( younger half ) brother, O scion of Raghu, you will surely attain the same ( exalted ) position as one who has conquered ( all ) the worlds. ( 18 ) We are actually ruined, O Rāma, in that, forsaken by you, we shall surely fall under the sway of the sinful Kaikeyī and reap suffering." ( 19 ) Speaking thus in a strain worthy of himself, Sumantra, the charioteer, then wept long, stricken with sorrow as he was to see ( with his mental eyes ) Śrī Rāma gone to some distance. ( 20 )

ततस्तु विगते बाष्पे सूतं स्पृष्ट्वोदकं शुचिम् । रामस्तु मधुरं वाक्यं पुनः पुनरुवाच तम् ॥ २१ ॥  
 इक्ष्वाकूणां त्वया तुल्यं सुहृदं नोपलक्ष्ये । यथा दशरथो राजा मां न शोचेत् तथा कुरु ॥ २२ ॥  
 शोकोपहतचेताश्च वृद्धश्च जगतीपतिः । कामभारावसन्नश्च तस्मादेतद् ब्रवीमि ते ॥ २३ ॥  
 यद् यथाऽऽज्ञापयेत् किञ्चित् स महात्मा महीपतिः । कैकेय्याः प्रियकामार्थं कार्यं तदविकाङ्क्षया ॥ २४ ॥  
 एतदर्थं हि राज्यानि प्रशासति नराधिपः । यदेषां सर्वकृत्येषु मनो न प्रतिहन्यते ॥ २५ ॥  
 यद् यथा स महाराजो नालीकमधिगच्छति । न च ताम्यति शोकेन सुमन्त्र कुरु तत् तथा ॥ २६ ॥  
 अदृष्टदुःखं राजानं वृद्धमर्थं जितेन्द्रियम् । ब्रूयात्स्वमभिवाच्यैव मम हेतोरिदं वचः ॥ २७ ॥  
 न चाहमनुशोचामि लक्ष्मणो न च शोचति । अयोध्यायाश्च्युताश्चेति वने वत्स्यामहेति वा ॥ २८ ॥  
 चतुर्दशमु वर्षेषु निवृत्तेषु पुनः पुनः । लक्ष्मणं मां च सीतां च द्रक्ष्यसे शीघ्रमागतान् ॥ २९ ॥

When his tears got dried up and the charioteer had sipped some water and got purified ( the tears having brought defilement in him ), Śrī Rāma for his part repeatedly spoke to him in a sweet tone as follows:—( 21 ) "I do not perceive anyone who is as great a friend of the Ikṣvākus as you are. ( Pray ) act in such wise that King Daśaratha may not grieve for me. ( 22 ) The emperor is not only confused in mind through grief, he is aged too and has his host of desires ( to see me installed as Prince Regent and so on ) thwarted. Hence I tell

you this. ( 23 ) Whatever and howsoever that high-souled emperor may enjoin you to do with intent to oblige mother Kaikeyī should be unhesitatingly done ( by you ). ( 24 ) Kings rule their states only with this end in view that their will may not be crossed in any undertaking. ( 25 ) Handle everything in such a way, O Sumantra, that the said emperor neither gets displeased nor does he feel distressed through grief. ( 26 ) Only after greeting the old and venerable king, who has never known suffering and has subdued his senses, make you this submission ( to him ) on my behalf:—

27) 'Neither do I grieve nor does Lakṣmaṇa nor Sitā feels sorry that we have been uprooted from Ayodhya or that we are going to dwell in the forest.

( 28 ) When fourteen years have elapsed, you will once more see Lakṣmaṇa, myself and Sitā too returned apace ( from the forest ).' ( 29 )

एवमुक्त्वा तु राजानं मातरं च सुमन्त्र मे । अन्याश्च देवीः सहिताः कैकेयीं च पुनः पुनः ॥ ३० ॥  
आरोग्यं ब्रूहि कौसल्यामथ पादाभिवन्दनम् । सीताया मम चार्यस्य वचनाल्लक्ष्मणस्य च ॥ ३१ ॥  
ब्रूयाश्चापि महाराजं भरतं क्षिप्रमानय । आगतश्चापि भरतः स्थाप्यो नृपमते पदे ॥ ३२ ॥  
भरतं च परिष्वज्य यौवराजेऽभिषिञ्च्य च । अस्मत्संतापजं दुःखं न त्वामभिभविष्यति ॥ ३३ ॥  
भरतश्चापि वक्तव्यो यथा राजनि वर्तसे । तथा मातृषु वर्तेथाः सर्वास्वेवाविशेषतः ॥ ३४ ॥  
यथा च तव कैकेयी सुमित्रा चाविशेषतः । तथैव देवी कौसल्या मम माता विशेषतः ॥ ३५ ॥  
तातस्य प्रियकामेन यौवराज्यमवेक्षता । लोकयोरुभयोः शक्यं नित्यदा सुखमेधितुम् ॥ ३६ ॥  
निवर्त्यमानो रामेण सुमन्त्रः प्रतिबोधितः । तत्सर्वं वचनं श्रुत्वा स्नेहात् काकुत्स्थमब्रवीत् ॥ ३७ ॥

"Having repeated as aforesaid to the king and my mother ( Kausalyā ), O Sumantra, as well as to the other queens along with Sumitrā, as also to Kaikeyī, tell Kausalyā that I am keeping good health. Then convey salutations at perfect on behalf of Sitā as well as myself, the elder brother, and of Lakṣmaṇa. (30-31) Also submit to the emperor ( my father ), ' ( Pray ) get Bharata soon. And when returned ( from his maternal uncle's ), Bharata should be installed in the office intended for him by Your Majesty. ( 32 ) When you have ( met and ) embraced Bharata and installed him in the office of Prince Regent, the agony caused by the remorse felt by you on our account will no longer ( be able

to ) overpower you.' ( 33 ) Bharata too should be exhorted in the following words:—'You should behave towards all your mothers without distinction in the same way as you do towards the king ( your father ). ( 34 ) ( Even ) as Kaikeyī and Sumitrā too are equally worthy of respect to you, more so is my mother, Queen Kausalyā ( who is senior to all ). ( 35 ) If you accept the office of Prince Regent with intent to please our father, it will be possible for you to thrive happily in both the worlds ( this world and the next ).'" ( 36 ) Hearing the whole of the aforesaid discourse when instructed ( as above ) by Śrī Rāma with a view to his being sent back ( to Ayodhya ), Sumantra lovingly replied to him ( as follows ) :—( 37 )

यदहं नोपचारेण ब्रूयां स्नेहादविकलवम् । भक्तिमानिति तत् तावद् वाक्यं त्वं क्षन्तुमर्हसि ॥ ३८ ॥  
कथं हि त्वद्विहीनोऽहं प्रतियास्यामि तां पुरीम् । तव तात वियोगेन पुत्रशोकातुरामिव ॥ ३९ ॥  
सराममपि तावन्मे रथं दृष्ट्वा तदा जनः । विना रामं रथं दृष्ट्वा विदीर्येतापि सा पुरी ॥ ४० ॥  
दैन्यं हि नगरी गच्छेद् दृष्ट्वा शून्यमिमं रथम् । सूतावशेषं स्वं सैन्यं हतवीरमिवाहवे ॥ ४१ ॥  
दूरेऽपि निवसन्तं त्वां मानसेनाग्रतः स्थितम् । चिन्तयन्तोऽद्य नूनं त्वां निराहाराः कृताः प्रजाः ॥ ४२ ॥  
दृष्टं तद् वै त्वया राम यादृशं त्वत्प्रवासने । प्रजानां संकुलं वृत्तं त्वच्छोककलान्तचेतसाम् ॥ ४३ ॥  
आर्तनादो हि यः पौरैरुन्मुक्तस्त्वत्प्रवासने । सरथं मां निशाम्यैव कुर्युः शतगुणं ततः ॥ ४४ ॥

"If I speak to you in an unfaltering tone due to affection and do not speak with reverence ( which is due to you as my master ), you ought in fact to forgive my mode of speech, considering

me as full of devotion ( to you ). ( 38 ) Bereft of you, how shall I actually return to that city ( of Ayodhya ), which through separation from you has been reduced to the state of a mother



stricken with grief due to separation from her son, O dear child ? ( 39 ) The people ( of Ayodhya ) were really torn with grief even to see this chariot with Śrī Rāma ( yourself ) at the time of your departure from Ayodhya. On seeing it without Śrī Rāma ( this time ) that city itself may be riven in two. ( 40 ) The city will be reduced to a sad plight on seeing this chariot without you ( even ) as the army of a hero on seeing his chariot with the charioteer ( alone ) surviving, the warrior having been killed in battle. ( 41 ) Thinking of you, who though

dwelling afar, are ( ever ) mentally present before them, the people ( of Ayodhya ) must have been deprived of their food ( and drink ) today. ( 42 ) The great confusion that ensued, on ( the occasion of ) your exile, among the people ( of Ayodhya ), whose mind was depressed through grief on your account, was witnessed by you with your own eyes, O Rāma ! ( 43 ) ( Nay ) perceiving me alone with the chariot, the people of Ayodhya will raise a cry of distress a hundred times louder than that which was actually raised by them at the time of your banishment. ( 44 )

अहं किं चापि वक्ष्यामि देवी तव सुतो मया । नीतोऽसौ मातुलकुलं संतापं मा कृथा इति ॥ ४५ ॥  
 असत्यमपि नैवाहं ब्रूयां वचनमीदृशम् । कथमप्रियमेवाहं ब्रूयां सत्यमिदं वचः ॥ ४६ ॥  
 मम तावन्नियोगस्यास्त्वद्बन्धुजनवाहिनः । कथं रथं त्वया हीनं प्रवाह्यन्ति ह्योत्तमाः ॥ ४७ ॥  
 तन्न शक्याम्यहं गन्तुमयोध्यां त्वद्वृत्तेऽनघ । वनवासानुयानाय मामनुज्ञातुमर्हसि ॥ ४८ ॥  
 यदि मे याचमानस्य त्यागमेव करिष्यसि । सरथोऽग्निं प्रवेश्यामि त्यक्तमात्र इह त्वया ॥ ४९ ॥  
 भविष्यन्ति वने यानि तपोविघ्नकराणि ते । रथेन प्रतिबाधिष्ये तानि सर्वाणि राघव ॥ ५० ॥  
 त्वत्कृतेन मया प्राप्तं रथचर्याकृतं सुखम् । आशंसे त्वत्कृतेनाहं वनवासकृतं सुखम् ॥ ५१ ॥  
 प्रसीदेच्छामि तेऽरण्ये भवितुं प्रत्यनन्तरः । प्रीत्याभिहितमिच्छामि भव मे प्रत्यनन्तरः ॥ ५२ ॥  
 इमेऽपि च हया वीर यदि ते वनवासिनः । परिचर्यां करिष्यन्ति प्राप्स्यन्ति परमां गतिम् ॥ ५३ ॥  
 तव शुश्रूषणं मूर्ध्ना करिष्यामि वने वसन् । अयोध्यां देवलोकं वा सर्वथा प्रजहाम्यहम् ॥ ५४ ॥  
 नहि शक्या प्रवेष्टुं सा मयायोध्या त्वया विना । राजधानी महेन्द्रस्य यथा दुष्कृतकर्मणा ॥ ५५ ॥  
 वनवासे क्षयं प्राप्ते ममैष हि मनोरथः । यदनेन रथेनैव त्वां वहेयं पुरीं पुनः ॥ ५६ ॥  
 चतुर्दश हि वर्षाणि सहितस्य त्वया वने । क्षणभूतानि यास्यन्ति शतसंख्यानि चान्यथा ॥ ५७ ॥  
 भृत्यवत्सल तिष्ठन्तं भर्तृपुत्रगते पथि । भक्तं भृत्यं स्थितं स्थित्या न मा त्वं हातुमर्हसि ॥ ५८ ॥

"Again, shall I ( falsely ) submit to the queen ( Kausalyā ) as follows— 'Your son, Rāma, has been conveyed to his maternal uncle's; ( pray ) do not give way to agony.' ( 45 ) I dare not make such a false report, even though it is pleasing to the ear, ( and save her from agony for some time ). ( On the other hand ) how can I make a correct yet unpalatable report ( that Rāma has proceeded to the forest ) ? ( 46 ) ( Even if you insist on my returning to Ayodhya at all events ) how will the excellent horses ( drawing the chariot ), which are

subject to my control and transport only your kindred and yourself, draw the chariot without you ? ( 47 ) Therefore, O sinless prince, I shall not be able to return to Ayodhya ( even if I try to do so ) without you. You ought ( under such circumstances ) to allow me to follow you to share your exile in the forest. ( 48 ) If you ( still ) insist on leaving me, even though I solicit you to take me with you, I shall enter a fire, chariot and all, on this spot the moment I am forsaken by you. ( 49 ) With the help of the

chariot, O scion of Raghu, I shall repel all those creatures that cause interruption in your austerities in the forest. ( 50 ) By your kind offices the pleasure of driving your chariot was secured by me. By your grace ( alone ) I hope ( this time ) to enjoy the pleasure of dwelling ( with you ) in the forest. ( 51 ) Be gracious ( to me by allowing me to follow you to the forest ). I long to be your close associate in the forest. I wish to hear your loving assent in the words 'Be my close associate !' ( 52 ) These horses too, O heroic prince, if they ( get an opportunity to ) serve you while you dwell in the forest, will attain the highest destiny by serving their beloved master ). ( 53 ) Dwelling in the forest ( with you ) I shall render service to you with my head bent low, and ( in order to be allowed this privilege ) I quit for good in every way Ayodhya

and ( even ) heaven ( the realm of gods ). ( 54 ) Bereft of you Ayodhya is incapable of being entered by me much in the same way as Amarāvati ( the capital of the mighty Indra ) is inaccessible to a man of sinful deeds. ( 55 ) Indeed this is my ambition that when your exile in the forest has come to an end I may convey you back to Ayodhya in this very chariot. ( 56 ) So long as I remain with you in the forest, fourteen years will undoubtedly slip away past me as though reduced to as many moments; whereas otherwise ( if I stay away from you ) they will multiply a hundredfold. ( 57 ) O prince, who are so fond of your dependants, you ought not to desert me, your devoted servant, standing resolved to tread on the path chosen by the son of his master and ( ever ) keeping within bounds." ( 58 )

एवं बहुविधं दीनं याचमानं पुनः पुनः । रामो भृत्यानुकम्पी तु सुमन्त्रमिदमब्रवीत् ॥ ५९ ॥  
जानामि परमां भक्तिमहं ते भर्तृवत्सल । शृणु चापि यदर्थं त्वां प्रेषयामि पुरीमितः ॥ ६० ॥  
नगरीं त्वां गतं दृष्ट्वा जननी मे यवीयसी । कैकेयी प्रत्ययं गच्छेदिति रामो वनं गतः ॥ ६१ ॥  
विपरीते तुष्टिहीना वनवासं गते मयि । राजानं नातिशङ्केत मिथ्यावादीति धार्मिकम् ॥ ६२ ॥  
एष मे प्रथमः कल्रो यदम्बा मे यवीयसी । भरतारक्षितं स्फीतं पुत्रराज्यमवाप्स्यते ॥ ६३ ॥  
मम प्रियार्थे राजश्च सुमन्त्र त्वं पुरीं व्रज । संदिष्टश्चापि यानर्थोस्तांस्तान् ब्रूयास्तथा ॥ ६४ ॥

Śrī Rāma, for his part, compassionate as he was towards his dependants, replied as follows to Sumantra, who was piteously supplicating again and again in many ways as aforesaid:—( 59 ) I know your supreme devotion to me, O charioteer so fond of your master ! Nevertheless ( pray ) hear wherefore I send you ( back ) to Ayodhya from here. ( 60 ) Seeing you returned to the capital, my youngest mother, Kaikeyī, should feel convinced that I ( Rāma ) have left for the forest. ( 61 ) Otherwise ( in the event of your remaining with me ) let not Kaikeyī,—who is not going to derive satisfaction otherwise even ) on my having gone into exile

in the forest,—suspect the pious king to be a liar. ( 62 ) This is my foremost intention ( in sending you back to Ayodhya ) that my youngest mother ( Kaikeyī ) should secure the kingdom ( of Ayodhya ), protected by Bharata and ( thus ) ruled by her own son, in good condition ( and this will be possible only on your returning to Ayodhya; for till then the possibility of my returning to Ayodhya will not be completely ruled out and till then Bharata too will not be called back to Ayodhya and everyone will remain in a state of suspense ). ( 63 ) For my pleasure and for the pleasure of the emperor ( therefore ), O Sumantra,



return you to the capital and deliver all the messages that you have been

asked to deliver each in the way you have been asked to do." ( 64 )

इत्युक्त्वा वचनं सूतं सान्त्वयित्वा पुनः पुनः । गुहं वचनमक्रीवो रामो हेतुमदब्रवीत् ॥ ६५ ॥  
 नेदानीं गुह योग्योऽयं वासो मे सजने वने । अवश्यमाश्रमे वासः कर्तव्यस्तद्गतो विधिः ॥ ६६ ॥  
 सोऽहं गृहीत्वा नियमं तपस्विजनभूषणम् । हितकामः पितुर्भूयः सीताया लक्ष्मणस्य च ॥ ६७ ॥  
 जटाः कृत्वा गमिष्यामि न्यग्रोधक्षीरमानय । तत्क्षीरं राजपुत्राय गुहः क्षिप्रमुपाहरत् ॥ ६८ ॥  
 लक्ष्मणस्यात्मनश्चैव रामस्तेनाकरोजटाः । दीर्घबाहुर्नरव्याघ्रो जटिलत्वमधारयत् ॥ ६९ ॥  
 तौ तदा चीरसम्पन्नौ जटामण्डलधारिणौ । अशोभेतामृषिसमौ भ्रातरौ रामलक्ष्मणौ ॥ ७० ॥

Having offered explanation to the charioteer as aforesaid and consoling him again and again, Śrī Rāma, who was not feeling the least timorous, gave ( the following ) reasoned instructions to Guha:—( 65 ) "It is not proper for me on this occasion to dwell, as I am doing, in a forest in which my ( own ) men are present. Therefore an abode must be taken up by me in a hermitage ( in an uninhabited region ) and the procedure to be followed in this behalf must be observed ( by me ). ( 66 ) Adopting with the concurrence of Sitā and Lakṣmaṇa a discipline ( in the shape of eating wild fruits, roots and bulbs etc. and reposing on the ground and so on ) which serves as an embellishment for ascetics, seeking as I do the ( spiritual ) welfare of my

father, and wearing matted hair, I should ( like to ) proceed further. ( Therefore ) please bring the milk-like exudation of a banyan tree." Guha fetched such exudation at once for the prince. ( 67-68 ) With that exudation Śrī Rāma, a tiger among men, who was possessed of long arms, formed his own locks as well as those of Lakṣmaṇa ( who had also taken a vow of ascetic life ) into a mass of clotted hair and ( thus ) wore the distinguishing mark of an ascetic ( in the shape of matted hair ). ( 69 ) Clad in the bark of trees and wearing a rounded mass of matted locks ( on their head ) those two brothers, Śrī Rāma and Lakṣmaṇa, looked charming at that time like two Ṛṣis ( ascetic sages ). ( 70 )

ततो वैखानसं मार्गमास्थितः सहलक्ष्मणः । व्रतमादिष्टवान् रामः सहायं गुहमब्रवीत् ॥ ७१ ॥  
 अप्रमत्तो बले . कोशे दुर्गे जनपदे तथा । भवेथा गुह राज्यं हि दुरारक्षतमं मतम् ॥ ७२ ॥  
 ततस्तं समनुज्ञाप्य गुहमिक्ष्वाकुनन्दनः । जगाम तूर्णमव्यग्रः सभार्यः सहलक्ष्मणः ॥ ७३ ॥  
 स तु दृष्ट्वा नदीतीरे नावमिक्ष्वाकुनन्दनः । तितीर्षुः शीघ्रमां गङ्गामिदं वचनमब्रवीत् ॥ ७४ ॥  
 आरोह त्वं नरव्याघ्र स्थितां नावमिमां शनैः । सीतां चारोपयान्वक्षं परिगृह्य मनस्विनीम् ॥ ७५ ॥  
 स भ्रातुः शासनं श्रुत्वा सर्वमप्रतिकूलयन् । आरोप्य मैथिलीं पूर्वमारुरोहात्मवांस्ततः ॥ ७६ ॥  
 अथारुरोह तेजस्वी स्वयं लक्ष्मणपूर्वजः । ततो निपादाधिपतिर्गुहो शातीनचोदयत् ॥ ७७ ॥  
 राघवोऽपि महातेजा नावमारुह्य तां ततः । ब्रह्मवत् क्षत्रवच्चैव जजाप हितमात्मनः ॥ ७८ ॥  
 आचम्य च यथाशास्त्रं नदीं तां सह सीतया । प्रणमत् प्रीतिसंतुष्टो लक्ष्मणश्च महारथः ॥ ७९ ॥  
 अनुज्ञाय मुमन्त्रं च सबलं चैव तं गुहम् । आस्थाय नावं रामस्तु चोदयामास नाविकान् ॥ ८० ॥  
 ततस्तैश्चालिता नौका कर्णधारसमाहिता । शुभस्फ्यवेगाभिहता शीघ्रं सलिलमत्यगात् ॥ ८१ ॥  
 मध्यं तु समनुप्राप्य भागीरथ्यास्त्वनिन्दिता । वैदेही प्राञ्जलिभूत्वा तां नदीमिदमब्रवीत् ॥ ८२ ॥

Having ( temporarily ) adopted the ways of a hermit along with

Lakṣmaṇa and accepted the vow of an ascetic life, Śrī Rāma

then spoke ( as follows ) to his help-  
mate, Guha:—( 71 ) "Remain vigilant  
in the matter of your army, exchequer,  
fortress and the people, O Guha; for  
a state is recognized as most difficult  
to protect." ( 72 ) Having duly taken  
leave of the celebrated Guha, and remain-  
ing undisturbed ( all the time ), Śrī  
Rāma ( the delight of the Ikṣvākus )  
then quickly departed along with his  
consort ( Sītā ) and with Lakṣmaṇa. ( 73 )  
Beholding a boat on the bank of the  
river and keen to cross the swift-flowing  
Ganga, Śrī Rāma ( the delight of the  
Ikṣvākus ) for his part spoke ( to Lakṣmaṇa )  
as follows:—( 74 ) "Holding the boat stand-  
ing there ( and thereby steadying it ), help  
the timid Sītā to get into it slowly and  
step ( you ) into it forthwith, O lion among  
men !" ( 75 ) Hearing the command of his  
elder brother and helping Sītā ( a princess  
of Mithilā ) to get into the boat first,  
the self-possessed Lakṣmaṇa stepped  
into the boat afterwards, ( thus acting  
in full conformity with his brother's  
command ). ( 76 ) The glorious Rāma  
elder brother of Lakṣmaṇa ) himself  
got into the boat last; and after  
that Guha, the ruler of the Niṣādas,

commanded his kinsmen to row the  
boat ( across the stream ). ( 77 ) Hav-  
ing got into the aforesaid boat, Śrī  
Rāma ( a scion of Raghu ). for his part,  
who was possessed of unique splendour,  
then recited a sacred text ( देवी नवम्  
etc. ) fit for the Brahmans and Kṣatriyas  
alike and conducive to his own good.  
( 78 ) Nay, sipping the water of the  
Ganga according to the scriptural  
ordinance and feeling highly gratified,  
Śrī Rāma with Sītā bowed low to that  
river and Lakṣmaṇa, the great ear-  
warrior, followed suit. ( 79 ) Further,  
bidding farewell to Sumantra as well  
as to the celebrated Guha and his army  
and, occupying his seat in the boat,  
Śrī Rāma for his part urged the boat-  
men to row the boat. ( 80 ) Rowed  
by the boatmen and directed by the  
helmsman, the boat, propelled by the  
swift movement of the beautiful oars,  
moved swiftly across the water. ( 81 )  
Having duly reached the middle of the  
Ganga, Sītā ( a princess of the Videha  
kingdom ), for her part, who was  
irreproachable ( in every way ), spoke  
as follows with joined palms to the  
said river:—( 82 )

पुत्रो दशरथस्यायं महाराजस्य धीमतः । निदेशं पालयत्वेनं गङ्गे त्वदभिरक्षितः ॥ ८३ ॥  
चतुर्दश हि वर्षाणि समप्राण्युष्य कानने । भ्रात्रा सह मया चैव पुनः प्रत्यागमिष्यति ॥ ८४ ॥  
ततस्त्वां देवि सुभगे क्षेमेण पुनरागता । यक्ष्ये प्रमुदिता गङ्गे सर्वकामसमृद्धिनी ॥ ८५ ॥  
त्वं हि त्रिगुणो देवि ब्रह्मलोकं समक्षसे । भार्या चोदधिराजस्य लोकेऽस्मिन् सम्प्रदृश्यसे ॥ ८६ ॥  
सा त्वां देवि नमस्यामि प्रशंसामि च शोभने । प्राप्तराज्ये नरव्याघ्रे शिवेन पुनरागते ॥ ८७ ॥  
गवां शतसहस्रं च वस्त्राण्यन्नं च पेशलम् । ब्राह्मणेभ्यः प्रदास्यामि तव प्रियचिकीर्षया ॥ ८८ ॥  
सुरावटसहस्रेण मांसभूतौदनेन च । यक्ष्ये त्वां प्रीयतां देवि पुरीं पुनरुपागता ॥ ८९ ॥  
यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि । तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च ॥ ९० ॥  
पुनरेव महाबाहुर्मया भ्रात्रा च संगतः । अयोध्यां वनवासात् तु प्रविशत्वनयोऽनये ॥ ९१ ॥

"Protected on all sides by you, O  
mother ) Ganga, may this son of the  
wise Emperor Daśaratha execute this  
decree ( of the emperor to remain  
in exile for fourteen years ). ( 83 )  
When, having sojourned in the forest  
for full fourteen years, he arrives at  
our bank once more with his

( younger ) brother ( Lakṣmaṇa ) and  
myself, then, returned in safety, O  
blessed goddess, with all my desires  
fulfilled, O Ganga, I shall worship you  
with great delight. ( 84-85 ) Since you,  
O goddess flowing through heaven,  
earth and the subterranean regions,  
include ( in your basin ) the realm of



Brahmā ( the outermost of the six spheres enveloping the earth ) and are vividly seen on this ( terrestrial ) plane as a consort of the Ocean-king ( the deity presiding over the oceans ), I, Sitā, greet and extol you, O charming goddess ! When Śrī Rāma ( a tiger among men ) has safely returned and regained his throne, I shall give away a lakh of cows as well as articles of wearing apparel and food-stuffs of excellent quality to the Brahmans with intent to please you. ( 86-88 ) Having returned to Ayodhya

I shall worship you with a thousand ( and one ) articles not available ( even ) to gods as well as with lands free from revenue, raiment and cooked rice\*. Be pleased ( with me ), O goddess ! ( 89 ) Nay, I shall without doubt offer worship to all the deities that have their abode on your banks as well as to all sacred spots and sites ( on your banks ). ( 90 ) May the sinless Rāma ( who is possessed of mighty arms ) for his part re-enter Ayodhya from the forest along with Lakṣmaṇa and myself, O sinless goddess ! ( 91 )

तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता । दक्षिणा दक्षिणं तीरं क्षिप्रमेवाभ्युपागमत् ॥ ९२ ॥  
तीरं तु समनुप्राप्य नावं हित्वा नरर्षभः । प्रातिष्ठत सह भ्रात्रा वैदेह्या च परंतपः ॥ ९३ ॥  
अथाब्रवीन्महाशत्रुः सुमित्रानन्दवर्धनम् । भव संरक्षणार्थाय सजने विजनेऽपि वा ॥ ९४ ॥  
अवश्यं रक्षणं कार्यं मद्भिर्देवि विजने वने । अग्रतो गच्छ सौमित्रे सीता त्वामनुगच्छतु ॥ ९५ ॥  
पृष्ठतोऽनुगमिष्यामि सीतां त्वां चानुपालयन् । अन्योन्यस्य हि नो रक्षा कर्तव्या पुरुषर्षभ ॥ ९६ ॥  
नहि तावदतिक्रान्तासुकरा काचन क्रिया । अद्य दुःखं तु वैदेही वनवासस्य वेत्स्यति ॥ ९७ ॥  
प्रनष्टजनसम्बाधं क्षेत्रारामविवर्जितम् । विप्रमं च प्रपातं च वनमद्य प्रवेक्ष्यति ॥ ९८ ॥

Praying to Ganga as aforesaid, the celebrated Sitā, who was irreproachable ( in every way ) and devoted to her husband, speedily reached the southern bank. ( 92 ) Having safely reached the ( aforesaid ) bank and leaving the boat, Śrī Rāma ( a jewel among men ), the chastiser of his foes, for his part, proceeded ( further ) with his ( younger ) brother ( Lakṣmaṇa ) and Sitā ( a princess of the Videha kingdom ). ( 93 ) The mighty-armed prince now said to Lakṣmaṇa ( who heightened the joy of Sumitrā ), "Be prepared for the protection of Sitā in the inhabited as well as in the uninhabited areas. ( 94 ) Protection needs must be afforded in an uninhabited forest to the weaker sex by men like me ( who maintain the moral order ). ( Therefore )

lead the way, O son of Sumitrā, ( and ) let Sitā follow you. ( 95 ) I ( for my part ) shall follow in the rear, protecting Sitā as well as yourself from behind; for protection must be vouchsafed by us to one another, O jewel among men ! ( 96 ). In fact no severe trial has gone out of possibility as yet. ( On the other hand ) Sitā ( a princess of the Videha kingdom ) will experience only today, the suffering entailed by a sojourn in the forest. ( 97 ) She will enter today a forest in which traces of blades of grass etc. having been crushed under the feet of men are no longer visible ( there being no traffic of men ), which is utterly devoid of fields and gardens, has a rugged surface and is full of yawning chasms etc." ( 98 )

\* According to the interpretation given above, which commands the support of a famous commentator of the Vālmiki-Rāmāyaṇa, the author of the gloss going by the name of "Rāmāyaṇa-Śiromaṇi", the compound 'सुराघटसहस्रेण' will have to be split up as 'सुरेषु देवेषु न घटन्ते न सन्तीत्यर्थः, तेषां सहस्रमूतेन'. The other compound 'मांसभूतौदनेन' too should be split up as 'मा नास्ति अंसो राजभागे यस्यां सा एव भूः पृथ्वी च उतं वक्षं च ओदनं च, एतेषां समाहारः, तेन'. Like 'Aṃśa', the word 'Aṃsa' too bears the sense of 'share' ( revenue ) according to Sanskrit lexicons.







श्रुत्वा रामस्य वचनं प्रतस्थे लक्ष्मणोऽग्रतः । अनन्तरं च सीताया राघवो रघुनन्दनः ॥ ९९ ॥  
 गतं तु गङ्गापरपारमाशु रामं सुमन्त्रः सततं निरीक्ष्य ।  
 अध्वप्रकर्षाद् विनिवृत्तदृष्टिर्मुमोच बाष्पं व्यथितस्तपस्वी ॥ १०० ॥  
 स लोकपालप्रतिमप्रभावस्तीर्त्वा महात्मा वरदो महानदीम् ।  
 ततः समृद्धाञ्जुभसस्यमालिनः क्षणेन वत्सान् मुदितानुपागमत् ॥ १०१ ॥  
 तौ तत्र हत्वा चतुरो महामृगान् वराहमृश्यं पृषतं महारुम् ।  
 आदाय मेध्यं त्वरितं बुभुक्षितौ वासाय काले ययतुर्वनस्पतिम् ॥ १०२ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

Hearing the advice of Śrī Rāma, Lakṣmaṇa led the way ( Sitā following him ), and immediately after Sitā followed Śrī Rāma ( a scion of Raghu ), the delight of the Raghus. ( 99 ) Constantly gazing on Śrī Rāma, who had soon reached the other bank of the Ganga, and his vision having failed due to the long distance covered by the exiles in the meantime ) Sumantra, who was full of remorse and afflicted ( too ), shed tears of grief over his separation from Śrī Rāma ). ( 100 ) Having crossed the great river ( Ganga ), the high-souled Śrī Rāma, who vied in glory with the guardians of the spheres and was capable of bestowing boons, thence

reached in a moment the prosperous and happy land of Vatsa ( the land comprised between the Ganga and the Yamuna rivers ), which contained rows of beautiful crops. ( 101 ) Having hunted ( for love of sport ) four large deer, viz., a Varāha, Rāya, Pṛṣata and Mahāruru ( the four principal species of deer ), and taking ( with them articles of ) food ( consisting of fruits etc. ) fit for being consigned as an oblation into the sacred fire, now that they felt hungry ( after sport ), the two brothers quickly sought ( the foot of ) a tree ( where they had evidently stationed Sitā within their sight for the time they were engaged in sport ), for taking rest ( after supper ) during the night. ( 102 )

*Thus ends Canto Fifty-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

## त्रिपञ्चाशः सर्गः

### Canto LIII

Apprehending trouble for Kausalyā and others at the hands of Kaikeyī, Śrī Rāma, who was seated at the foot of a banyan tree and was a past master in the art of persuasion, persuades Lakṣmaṇa to the best of his ability to return to Ayodhya. Lakṣmaṇa, however, pleads inability to survive in his absence and does not budge an inch from his resolution to stay with his eldest brother.

Śrī Rāma, therefore, yields and sets his seal to his continuing with him during his exile.

स तं वृक्षं समासाद्य संध्यामन्वास्य पश्चिमाम् । रामो रमयतां श्रेष्ठ इति होवाच लक्ष्मणम् ॥ १ ॥



अद्येयं प्रथमा रात्रिर्यता जनपदाद् बहिः । या सुमन्त्रेण रहिता तां नोत्कण्ठितुमर्हसि ॥ २ ॥  
 जागर्तव्यमतन्द्रिभ्यामद्यप्रभृति रात्रिषु । योगक्षेमौ हि सीताया वर्तते लक्ष्मणावयोः ॥ ३ ॥  
 रात्रिं कथंचिदेवेमां सौमित्रे वर्तयामहे । अयवर्तामहे भूमावास्तीर्य स्वयमर्जितैः ॥ ४ ॥  
 स तु संविश्य मेदिन्यां महार्हशयनोचितः । इमाः सौमित्रये रामो व्याजहार कथाः शुभाः ॥ ५ ॥

Having reached ( the foot of ) the aforesaid tree and worshipped the evening twilight, Śrī Rāma, the foremost of those affording delight to others, spoke to Lakṣmaṇa as follows: so the tradition goes:— ( 1 ) "This night, which has overtaken us today outside the territory inhabited by our own people, is the first night which will pass without Sumantra. You ought not to sorrow over it. ( 2 ) Remaining free from lassitude we must both keep awake during the ( coming ) nights; for the

procurement of what is needed by Sitā and the protection of her person and honour etc. are our care, O Lakṣmaṇa ! ( 3 ) Let us pass this night anyhow, O son of Sumitrā ! Let us lie down on the ground, covering it with straw, leaves and so on procured with our own hands." ( 4 ) Sitting on the ( bare ) ground, the said Śrī Rāma, for his part, who was accustomed to costly beds, addressed the following suitable remarks to Lakṣmaṇa:— ( 5 )

ध्रुवमद्य महाराजो दुःखं स्वपिति लक्ष्मण । कृतकामा तु कैकेयी तुष्टा भवितुमर्हति ॥ ६ ॥  
 सा हि देवी महाराजं कैकेयी राज्यकारणात् । अपि न च्यावयेत् प्राणान् दृष्ट्वा भरतमागतम् ॥ ७ ॥  
 अनाथश्च हि वृद्धश्च मया चैव विना कृतः । किं करिष्यति कामात्मा कैकेय्या वशमागतः ॥ ८ ॥  
 इदं व्यसनमालोक्य राजश्च मतिविभ्रमम् । काम एवार्थधर्माभ्यां गरीयानिति मे मतिः ॥ ९ ॥  
 को ह्यविद्वानपि पुमान् प्रमदायाः कृते त्यजेत् । छन्दानुवर्तिनं पुत्रं तातो मामिव लक्ष्मण ॥ १० ॥  
 सुखी बत सुभार्यश्च भरतः कैकेयीमुतः । मुदितान् कोसलानेको यो भोक्ष्यत्यधिराजवत् ॥ ११ ॥  
 स हि राज्यस्य सर्वस्य सुखमेकं भविष्यति । ताते तु वयसातीते मयि चारण्यमाश्रिते ॥ १२ ॥

"Surely the emperor must be sleeping uncomfortably to night, O Lakṣmaṇa ! Kaikeyī, on the other hand, who has her desired object accomplished, ought to feel gratified. ( 6 ) Seeing Bharata returned ( from his maternal grandfather's ), Queen Kaikeyī, I am afraid, may not actually rob the emperor of his ( very ) life for the sake of sovereignty. ( 7 ) What will the king,—whose desire ( to see me installed as Prince Regent ) lingers ( even now ) in his mind and who has fallen into the clutches of Kaikeyī, ( nay ) who is aged and ( therefore ) helpless and has ( further ) been disunited from me,—do ( to foil her designs upon his life ) ? ( 8 ) Viewing this evil plight

( of mine ) and the perversion of the king's mind, I ( am led to ) think that gratification of the senses is of greater moment than earthly gain and religious merit. ( 9 ) What man, even though ignorant, would actually abandon for the sake of a woman a son following his will, ( even ) as father has abandoned me, O Lakṣmaṇa ? ( 10 ) Ah, Kaikeyī's son, Bharata ( alone ) is happy and the spouse of a lucky woman in that he is going to rule over the prosperous kingdom of Kosala like an overlord, his claim being disputed by none ! ( 11 ) For, he will enjoy the undivided blessings of the entire kingdom, now that father is superannuated and I have retired to the forest. ( 12 )

अर्थधर्मौ परित्यज्य यः काममनुवर्तते । एवमापद्यते क्षिप्रं राजा दशरथो यथा ॥ १३ ॥  
 मध्ये दशरथान्ताय मम प्रजाजनाय च । कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च ॥ १४ ॥



Leaving the Ganga behind





अपीदानीं तु कैकेयी सौभाग्यमदमोहिता । कौसल्यां च सुमित्रां च सा प्रबाधेन मत्कृते ॥ १५ ॥  
 मातास्मत्कारणाद् देवी सुमित्रा दुःखमावसेत् । अयोध्यामित एव त्वं काले प्रविश लक्ष्मण ॥ १६ ॥  
 अहमेको गमिष्यामि सीतया सह दण्डकान् । अनाथाया हि नाथस्त्वं कौसल्याया भविष्यसि ॥ १७ ॥  
 क्षुद्रकर्मा हि कैकेयी द्वेषादन्यायमाचरेत् । परिदद्याद्धि धर्मज्ञं गरं ते मम मातरम् ॥ १८ ॥  
 नूनं जात्यन्तरे तात स्त्रियः पुत्रैर्वियोजिताः । जनन्या मम सौमित्रे तदद्यैतदुपस्थितम् ॥ १९ ॥

"He who pursues sensuous pleasure neglecting wealth and virtue soon comes to grief in the same way as King Daśaratha has. ( 13 ) I believe, O good brother, that Kaikeyī came ( to this house ) to bring about the end of Daśaratha, to send me into exile and to secure kingship for Bharata. ( 14 ) Blinded by pride of good fortune, I am afraid, the aforesaid Kaikeyī may even now persecute Kausalyā and Sumitrā too because of their relation with me ( and you ). ( 15 ) Your mother, Queen Sumitrā, is likely to suffer hardship because of her affinity to us. From this very place ( therefore ), O Lakṣmaṇa, proceed you to Ayodhya

next morning. ( 16 ) I shall proceed to the Daṇḍaka forest alone with Sitā, while you will be a protector to Kausalyā, who will be left without a protector ( after the death of King Daśaratha ). ( 17 ) Kaikeyī of vile deeds may undoubtedly resort to unfair means due to malice and even administer poison to your mother and mine, O knower of what is right ! ( 18 ) In some other ( past ) birth, O dear brother, women must have been deprived of their sons by my mother ( Kausalyā ). That act ( of hers alone ), O Lakṣmaṇa ( son of Sumitrā ), has recoiled on her in the form of this visitation. ( 19 )

मया हि चिरपुष्टेन दुःखसंवर्धितेन च । विप्रयुज्यत कौसल्या फलकाले धिगस्तु माम् ॥ २० ॥  
 मा स्म सीमन्तिनी कचिज्जनयेत् पुत्रमीदृशम् । सौमित्रे योऽहमम्बाया दक्षि शोकमनन्तकम् ॥ २१ ॥  
 मन्ये प्रीतिविशिष्टा सा मत्तो लक्ष्मण सारिका । यत्तस्याः श्रूयते वाक्यं शुक पादमरेर्दश ॥ २२ ॥  
 शोचन्त्याश्चाल्पभाग्याया न किञ्चिदुपकुर्वता । पुत्रेण किमपुत्राया मया कार्यमरिदम् ॥ २३ ॥  
 अल्पभाग्या हि मे माता कौसल्या रहिता मया । शेते परमदुःखार्ता पतिता शोकसागरे ॥ २४ ॥  
 एको ह्यहमयोध्यां च पृथिवीं चापि लक्ष्मण । तरेयमिषुभिः क्रुद्धो ननु वीर्यमकारणम् ॥ २५ ॥  
 अधर्मभयभीतश्च परलोकस्य चानघ । तेन लक्ष्मण नाद्याहमात्मानमभिषेचये ॥ २६ ॥

"At a time when Kausalyā ( my mother ) should have found her labours paid by me, she has been deprived of my company by me, who was tortured by her for long years and brought up with ( great ) pains. Woe to me ! ( 20 ) Let no matron give birth to such a son as myself, who, O Lakṣmaṇa, have inflicted endless sorrow on my mother ! ( 21 ) I believe that my mother ( which is kept as a pet by my mother Kausalyā ), O Lakṣmaṇa, more affectionate ( towards my mother ) than I, since from her are heard the words 'Bite, O parrot, the foot of

the enemy ( of our master and thereby render him incapable of marching against our master ).' ( 22 ) What purpose of my grieving mother of poor luck, who is as good as issueless, can be served by me, her son, who does no good to her, O chastiser of foes ? ( 23 ) Of poor luck indeed is my mother, Kausalyā, who, bereft as she is of me, is stricken with great agony and lies plunged in a sea of grief. ( 24 ) When enraged I can surely subdue with my arrows single-handed not only ( the kingdom of ) Ayodhya but the earth as well, O Lakṣmaṇa ! But



( show of ) valour is not ( always ) conducive to good in the other world. ( 25 ) I am afraid of sin ( that will be incurred by me if I fail to help my father in implementing the boons conferred by him

on Kaikeyi ) as well as of ( ruining my prospects in ) the other world, O sinless Lakṣmaṇa ! Hence I do not install myself in the office of Prince Regent ( by force ) today." ( 26 )

एतदन्यच्च करुणं विलप्य विजने बहु । अश्रुपूर्णमुखो दीनो निशि तूष्णीमुपाविशत् ॥ २७ ॥  
 त्रिलापोपरतं रामं गतार्चिपमिवानलम् । समुद्रमिव निर्वेगमाश्वासयत लक्ष्मणः ॥ २८ ॥  
 ध्रुवमद्य पुरी राम अयोध्याऽऽयुधिनां वर । निष्प्रभा त्वयि निष्क्रान्ते गतचन्द्रेव शर्वरी ॥ २९ ॥  
 नैतदौपयिकं राम यदिदं परितप्यसे । विषादयसि सीतां च मां चैव पुरुषर्षभ ॥ ३० ॥  
 न च सीता त्वया हीना न चाहमपि राघव । मुहूर्तमपि जीवावो जलान्मत्स्याविवोदृतौ ॥ ३१ ॥  
 नहि तातं न शत्रुघ्नं न सुमित्रां परंतप । द्रष्टुमिच्छेयमद्याहं स्वर्गं चापि त्वया विना ॥ ३२ ॥

Having wailed piteously as aforesaid and in many other ways in that lonely forest, Śrī Rāma sat quiet during the night, afflicted as he was, his face bathed in tears. ( 27 ) Lakṣmaṇa comforted Śrī Rāma as follows when the latter had ceased lamenting and looked like a fire whose flames had gone out and a sea that had lost its vehemence:—( 28 ) "The city of Ayodhya, O Rāma, now that you have come away from it, has undoubtedly been divested of its splendour and resembles a night

without the moon, O jewel among armed warriors ! ( 29 ) It is not desirable, O Rāma, that you should grieve in this way. You make Sitā and myself too sad ( thereby ), O jewel among men ! ( 30 ) Bereft of you, O scion of Raghu, neither Sitā nor I myself can survive even for a short while any more than fish taken out of water. ( 31 ) Today I wish to see neither father nor Śatrughna ( my younger brother ) nor Sumitrā ( my own mother ) nor even heaven without you, O tormentor of foes !" ( 32 )

ततस्तत्र समासीनौ नातिदूरे निरीक्ष्य ताम् । न्यग्रोधे मुकुतां शय्यां भेजते धर्मवत्सलौ ॥ ३३ ॥  
 स लक्ष्मणस्त्योत्तमपुष्कलं वचो निशम्य चैवं वनवासमादरात् ।  
 समाः समस्ता विदधे परंतपः प्रपद्य धर्मे सुचिराय राघवः ॥ ३४ ॥  
 ततस्तु तस्मिन् विजने महाबलौ महावने राघववंशवर्धनौ ।  
 न तौ भयं सम्भ्रममभ्युपेतुर्यथैव सिंहौ गिरिसानुगोचरौ ॥ ३५ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Perceiving a bed decently prepared ( by Lakṣmaṇa ) at the foot of the banyan tree not very far ( from the place occupied by them ), while they were comfortably seated there, Śrī Rāma and Sitā, who were tenderly alive to their duty, then sought the bed. ( 33 ) Hearing attentively the excellently-worded and comprehensive submission of Lakṣmaṇa reproduced above, and embracing for a fairly lengthy period the course of

conduct prescribed for hermits, Śrī Rāma ( a scion of Raghu ), the tormentor of foes, resolved to spend all the years ( of his exile ) with Lakṣmaṇa. ( 34 ) Thenceforward the two exceptionally mighty princes ( Śrī Rāma and Lakṣmaṇa ), the promoters of the race of Raghu, never experienced fear or agitation ( while dwelling ) in that great lonely forest any more than a couple of lions living on a mountain-peak. ( 35 )

Thus ends Canto Fifty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

## चतुःपञ्चाशः सर्गः

## Canto LIV

Set out on his journey for the Daṇḍaka forest with Sitā and Lakṣmaṇa, Śrī Rāma reaches at dusk the hermitage of Sage Bharadwāja in the vicinity of the confluence of the holy Ganga and Yamuna rivers. Paying due honours to Śrī Rāma and his party, the sage recommends Chitrakoot as the fittest place for him to sojourn in. Spending the night in discourses on various topics with him, the sage grants him leave early next morning to depart for Chitrakoot.

ते तु तस्मिन् महावृक्षे उषित्वा रजनीं शुभाम् । विमलेऽभ्युदिते सूर्ये तस्माद् देशात् प्रतस्थिरे ॥ १ ॥  
 यत्र भागीरथीं गङ्गां यमुनाभिप्रवर्तते । जग्मुस्तं देशमुद्दिश्य विगाह्य सुमहद् वनम् ॥ २ ॥  
 ते भूमिभागान् विविधान् देशांश्चापि मनोहरान् । अदृष्टपूर्वान् पश्यन्तस्तत्र तत्र यशस्विनः ॥ ३ ॥  
 यथा क्षेमेण सम्पश्यन् पुष्पितान् विविधान् द्रुमान् । निर्वृत्तमात्रे दिवसे रामः सौमित्रिमब्रवीत् ॥ ४ ॥  
 प्रयागमभितः पश्य सौमित्रे धूममुत्तमम् । अग्नेर्भगवतः केतुं मन्ये संनिहितो मुनिः ॥ ५ ॥  
 नूनं प्राप्ताः स्म सम्भेदं गङ्गायमुनयोर्वयम् । तथाहि श्रूयते शब्दो वारिणोर्वारिघर्षजः ॥ ६ ॥  
 दारूणि परिभिन्नानि वनजैरुपजीविभिः । छिन्नाश्चाप्याश्रमे चैते दृश्यन्ते विविधा द्रुमाः ॥ ७ ॥

Having spent the beautiful night under that big tree, the party for their part set out from that place when the sun had clearly risen. ( 1 ) Travelling across a fairly extensive forest they proceeded in the direction of that region where the Yamuna rushes to meet the Ganga ( associated with the name of Emperor Bhagīratha, who had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed great grandfathers ). ( 2 ) Beholding here and there various tracts of land and soul-entrancing regions never seen before, the illustrious travellers moved on. ( 3 ) Gazing on the various trees laden

with blossoms while travelling at ease, Śrī Rāma said to Lakṣmaṇa ( son of Sumitrā ) when the day had just ended:—"Behold, O son of Sumitrā, agreeable ( fragrant ) smoke, the emblem of the glorious god of fire, near Prayag ( the confluence of the holy Ganga and Yamuna rivers ). ( From this ) I conclude the sage ( Bharadwāja ) is at hand. ( 4-5 ) We have surely reached the confluence of the Ganga and Yamuna rivers; for the noise produced by the clashing of the waters of the two streams is heard. ( 6 ) Logs of wood hewn by men living by the produce of the forest, as also the trees of various kinds ( thus ) dismembered are seen in the hermitage here." ( 7 )

धन्विनौ तौ सुखं गत्वा लम्बमाने दिवाकरे । गङ्गायमुनयोः संघौ प्रावतुर्निलयं मुनेः ॥ ८ ॥  
 रामस्त्वाश्रममासाद्य त्रासयन् मृगपक्षिणः । गत्वा मुहूर्तमध्वानं भरद्वाजमुपागमत् ॥ ९ ॥  
 ततस्त्वाश्रममासाद्य मुनेर्दर्शनकाङ्क्षिणौ । सीतयानुगतौ वीरौ दूरादेवावतस्थतुः ॥ १० ॥  
 स प्रविश्य महात्मानमृषिं शिष्यगणैर्वृतम् । संशितव्रतमेकाग्रं तपसा लब्धचक्षुषम् ॥ ११ ॥



हुताग्निहोत्रं दृष्ट्वैव महाभागः कृताञ्जलिः । रामः सौमित्रिणा सार्धं सीतया चाभ्यवादयत् ॥ १२ ॥  
 न्यवेदयत चात्मानं तस्मै लक्ष्मणपूर्वजः । पुत्रौ दशरथस्यावां भगवन् रामलक्ष्मणौ ॥ १३ ॥  
 भार्या ममेयं कल्याणी वैदेही जनकात्मजा । मां चानुयाता विजनं तपोवनमनिन्दिता ॥ १४ ॥  
 पित्रा प्रवाज्यमानं मां सौमित्रिरनुजः प्रियः । अयमन्वगमद् भ्राता वनमेव धृतव्रतः ॥ १५ ॥  
 पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम् । धर्ममेवाचरिष्यामस्तत्र मूलफलाशनाः ॥ १६ ॥

Walking at ease the aforesaid two archers reached the outskirts of the sage's dwelling in the space intervening the Ganga and the Yamuna, while the sun was going down. ( 8 ) Having reached the precincts of the hermitage and scaring the beasts and birds ( of the locality by his very appearance as a bowman ) and covering the intervening distance, which could be covered in a short while, Śrī Rāma for his part approached the hermitage of Bharadwāja. ( 9 ) Arriving at the hermitage, the two valiant princes, for their part, who longed for a sight of the sage and were accompanied by Sitā, then halted at some distance ( awaiting his permission to see him ). ( 10 ) ( Eventually ) entering the hut ( occupied by the sage ) after obtaining his permission through some pupil, and beholding the high-souled sage of rigid vows, who had acquired omniscience through askesis and sat absorbed in meditation in the midst of hosts of his

pupils, having poured oblations into the sacred fire, the celebrated and highly blessed Śrī Rāma, with Lakṣmaṇa ( son of Sumitrā ) and Sitā, greeted him with joined palms. ( 11-12 ) Nay, Śrī Rāma ( the eldest brother of Lakṣmaṇa ) introduced himself to the sage in the following words:—"We are Rāma and Lakṣmaṇa, sons of Emperor Daśaratha, O venerable sage ! Here is my blessed and irreproachable wife, a princess of the Videha kingdom and daughter of King Janaka, who has followed me to the lonely forest suited for religious austerities. ( 13-14 ) While I was being exiled by my father, this my beloved younger ( half- ) brother, Lakṣmaṇa ( son of Sumitrā ), of firm vows has also followed me to the forest. ( 15 ) Ordered by our father, O venerable sage, we shall retire to a forest suited for austerities and shall practise virtue alone there, living on roots and fruits ( only ) " ( 16 )

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः । उपानयत धर्मात्मा गामर्घ्यमुदकं ततः ॥ १७ ॥  
 नानाविधानन्नरसान् वन्यमूलफलाश्रयान् । तेभ्यो ददौ तत्तपःवासं चैवाभ्यकल्पयत् ॥ १८ ॥  
 मृगपक्षिभिरासीनो मुनिभिश्च समन्ततः । राममागतमभ्यर्च्य स्वागतेनागतं मुनिः ॥ १९ ॥  
 प्रतिगृह्य तु तामर्चामुपविष्टं स राघवम् । भरद्वाजोऽब्रवीद् वाक्यं धर्मयुक्तमिदं तदा ॥ २० ॥  
 चिरस्य खलु काकुत्स्थ पश्याम्यहमुपागतम् । श्रुतं तव मया चैव विवासनमकारणम् ॥ २१ ॥  
 अवकाशो विविक्तोऽयं महानद्योः समागमे । पुण्यश्च रमणीयश्च वसत्विह भवान् सुखम् ॥ २२ ॥

Hearing the aforesaid submission of the sagacious prince ( Śrī Rāma ), Sage Bharadwāja ( whose mind is given to piety ) thereupon offered to him ( by way of a present due to an honoured guest ) a bull as well as water to wash his hands with ( as a preliminary to the hospitality that was to

follow ). ( 17 ) The sage ( who had practised austerities ) offered them delicacies of every description prepared from wild roots and fruits, and also arranged accommodation for them. ( 18 ) Honouring with words of welcome Śrī Rāma, who had approached him by slow stages ( pausing a little at intervals

and then advancing meticulously (at of respect), the said Sage Bharadwāja, seated in the company of deities and birds as well as of hermits all round, now addressed the following words, consistent with righteousness, to Śrī Rāma (a scion of Raghu), who had since taken his seat after accepting the aforesaid hospitality (offered by the

sage).—( 19-20 ) "In fact I have since long been expecting your arrival, O scion of Kakutstha ! And your gratuitous exile has also been heard of by me. ( 21 ) This open stretch of land at the confluence of the two great rivers is not only secluded but sacred and lovely too. Dwell you here comfortably." ( 22 )

एवमुक्तस्तु वचनं भरद्वाजेन राघवः । प्रत्युवाच शुभं वाक्यं रामः सर्वहिते रतः ॥ २३ ॥  
 भगवन्नित आसन्नः पौरजानपदो जनः । सुदर्शमिह मां प्रेक्ष्य मन्येऽहमिममाश्रमम् ॥ २४ ॥  
 आगमिष्यति वैदेहीं मां चापि प्रेक्षको जनः । अनेन कारणेनाहमिह वासं न रोचये ॥ २५ ॥  
 एकान्ते पश्य भगवन्नाश्रमस्थानमुत्तमम् । रमते यत्र वैदेही सुखार्हा जनकात्मजा ॥ २६ ॥  
 एतच्छ्रुत्वा शुभं वाक्यं भरद्वाजो महामुनिः । राघवस्य तु तद् वाक्यमर्थग्राहकमब्रवीत् ॥ २७ ॥  
 दशकोश इतस्तात गिरिर्यस्मिन् निवस्यसि । महर्षिसेवितः पुण्यः पर्वतः शुभदर्शनः ॥ २८ ॥  
 गोलाङ्गूलानुचरितो वानरर्क्षनिपेवितः । चित्रकूट इति ख्यातो गन्धमादनसंनिभः ॥ २९ ॥  
 यावता चित्रकूटस्य नरः शृङ्गाण्यवेक्षते । कल्याणानि समाधत्ते न पापे कुरुते मनः ॥ ३० ॥  
 ऋषयस्तत्र बहवो विहृत्य शरदां शतम् । तपसा दिवमारुढाः कपालशिरसा सह ॥ ३१ ॥  
 प्रविचिक्तमहं मन्ये तं वासं भवतः सुखम् । इह वा वनवासाय वस राम मया सह ॥ ३२ ॥

Addressed in these words by Bharadwāja, Śrī Rāma, a scion of Raghu, on his part, who was devoted to the good of all, replied in the following agreeable words:—( 23 ) "The people of the city as well as of the state (of Ayodhya), O venerable sir, are proximate to this place. Finding me easy to behold at this place, people are seen to gaze on Sitā (a princess of the Videha kingdom) as well as on myself, I presume, will frequent this hermitage. For this reason I do not approve of my sojourn here. ( 24-25 ) ( Pray, therefore ) look for

some excellent site for a hermitage in some lonely place, O venerable sir, where Sitā (a princess of the Videha dynasty), daughter of King Janaka, who deserves (every) comfort, may find delight." ( 26 ) Hearing this pious submission (of Śrī Rāma), the great sage Bharadwāja for his part made the following answer pointing out the place sought by Śrī Rāma (a scion of Raghu):—( 27 ) Sixty\* miles from this place, O dear son, lies a sacred mountain, on which you will take up your abode, which is inhabited by great Rṣis and is charming to look at and has a number

\* The author of the Commentary known by the name of "Rāmāyaṇa-Śiromaṇi" construes the word 'दश' in the sense of thirty, treating it as an example of the compound एकशेष द्वन्द्व, which only one member of the compound is retained, the others being left out as in 'वृक्षाः' (which is split up as वृक्षश्च वृक्षश्च वृक्षश्च). Here too the word 'दश' will have to be split up as दश च, दश च, दश च (meaning three times ten or thirty). The distance of Chitrakoot from Prayag is reckoned as 28 Kosas or 56 miles and thus approximate to the figure worked out by the said commentator. According to the latest measurements the distance is calculated as eighty miles. Making allowance for the difference in the standards of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.



of offshoots. ( 28 ) It is infested by the black species of monkeys with a long tail ( of the size of a cow-tail ), is haunted by apes and bears, is known by the name of Chitrakoot and closely resembles the Gandhamādana mountain ( in beauty ). ( 29 ) So long as a man beholds the peaks of the Chitrakoot hill he devotes himself entirely to virtuous acts and never sets his mind on sin. ( 30 ) Having

spent a hundred winters in austerities as though in sport on that mountain many a seer with a head hoary ( through age ) as a ( bare ) skull ascended to heaven. ( 31 ) I consider that mountain to be a very lonely and comfortable place for you to live in. Else dwell with me here ( at the confluence of the Ganga and the Yamuna ) for the period of exile. ( 32 )

स रामं सर्वकामैस्तं भरद्वाजः प्रियातिथिम् । सभार्यं सह च भ्रात्रा प्रतिजग्राह हर्षयन् ॥ ३३ ॥  
 तस्य प्रयागे रामस्य तं महर्षिमुपेयुषः । प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः ॥ ३४ ॥  
 सीतातृतीयः काकुत्स्थः परिश्रान्तः सुखोचितः । भरद्वाजाश्रमे रम्ये तां रात्रिमवसत् सुखम् ॥ ३५ ॥  
 प्रभातायां तु शर्वर्या भरद्वाजमुपागमत् । उवाच नरशार्दूले मुनिं ज्वलिततेजसम् ॥ ३६ ॥  
 शर्वरीं भगवन्नद्य सत्यशीलं तवाश्रमे । उषिताः स्मोऽहं वसतिमनुजानातु नो भवान् ॥ ३७ ॥  
 रात्र्यां तु तस्यां व्युष्टायां भरद्वाजोऽब्रवीदिदम् । मधुमूलफलोपेतं चित्रकूटं व्रजेति ह ॥ ३८ ॥  
 वासमौखिकं मन्ये तव राम महाबल । नानानगणोपेतः किंनरोरगसेवितः ॥ ३९ ॥  
 मयूरनादाभिरतो गजराजनिपेवितः । गम्यतां भवता शैलश्चित्रकूटः स विश्रुतः ॥ ४० ॥  
 पुण्यश्च रमणीयश्च बहुमूलफलयुतः । तत्र कुञ्जरयूथानि मृगयूथानि चैव हि ॥ ४१ ॥  
 विचरन्ति वनान्तेषु तानि द्रक्ष्यसि राघव ।  
 सरित्प्रसवणप्रस्थान् दरीकन्दरनिर्झरान् । चरतः सीतया सार्धं नन्दिष्यति मनस्तव ॥ ४२ ॥  
 प्रहृष्टकोयष्टिभकोकिलस्वनैर्विनोदयन्तं च सुखं परं शिवम् ।  
 मृगैश्च मत्तैर्बहुभिश्च कुञ्जरैः सुरम्यमासाद्य समावसाश्रयम् ॥ ४३ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽध्यायाकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

The celebrated Sage Bharadwāja entertained his aforesaid beloved guest, Śrī Rāma, with his consort ( Sitā ) and with his ( younger half-) brother ( Lakṣmaṇa ), delighting them with all desired objects. ( 33 ) While Śrī Rāma, having approached that great seer at Prayag ( the confluence of the Ganga and the Yamuna ), was talking ( with him ) on various topics, the delightful night arrived. ( 34 ) Greatly fatigued, Śrī Rāma ( a scion of Kakutstha ), who was accompanied by Sitā as the third ( Lakṣmaṇa being the second ) and deserved ( all ) comforts, happily spent that night at the lovely hermitage of Bharadwāja. ( 35 ) The night having ended in dawn, Śrī

Rāma ( a tiger among men ) approached and spoke ( as follows ) to Sage Bharadwāja of resplendent glory:—( 36 ) "We have lodged tonight at your hermitage, O venerable sir ! ( Pray ) allow you us to proceed to the place fixed for our abode now, O sage given to truthfulness !" ( 37 ) That night having come to an end, Bharadwāja ( when requested as above ) replied for his part, they say, as follows:—"Proceed gladly to Chitrakoot, rich in honey, roots and fruits. ( 38 ) I deem it a fit place for your abode, O Rāma possessed of great strength ! Repair you to that well-known sacred and lovely mountain, Chitrakoot, which is adorned with clusters of trees of every description

and frequented by Kinnaras and Nāgas, rendered charming by the cries of peacocks and infested with lordly elephants and abounds in roots and fruits. Since herds of elephants as well as troops of deer roam about in theylvan regions there, you will behold them, O scion of Raghu, as well as rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets,

which will delight your mind as you roam about ( in the woods ) with Sītā. ( 39-42 ) Reaching the agreeable and highly blessed mountain, which entertains the visitors with the notes of the overjoyed Tīṭṭibha bird and cuckoo, is most delightful because of its many deer and elephants in rut and is fit for habitation, take up your abode on it. ( 43 )

*Thus ends Canto Fifty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

## पञ्चपञ्चाशः सर्गः

### Canto LV

Sage Bharadwāja tells Śrī Rāma and Lakṣmaṇa, even as they set out on their journey to Chitrakoot, the route by which they should proceed. Accompanied by Sītā Śrī Rāma and Lakṣmaṇa cross the Yamuna on a raft prepared by themselves. In the evening they halt on the bank of the Yamuna along with Sītā, who is rejoiced to get fruits and blossoms of her liking.

उपित्वा रजनीं तत्र राजपुत्रावरिदमौ । महर्षिमभिवाद्याथ जग्मतुस्तं गिरिं प्रति ॥ १ ॥  
 तेषां स्वस्त्ययनं चैव महर्षिः स चकार ह । प्रस्थितान् प्रेक्ष्य तांश्चैव पिता पुत्रानिवौरसान् ॥ २ ॥  
 ततः प्रचक्रमे वक्तुं वचनं स महामुनिः । भरद्वाजो महातेजा रामं सत्यपराक्रमम् ॥ ३ ॥  
 गङ्गायमुनयोः संधिमासाद्य मनुजर्पभौ । कालिन्दीमनुगच्छेतां नदीं पश्चान्मुखाश्रिताम् ॥ ४ ॥  
 अथासाद्य तु कालिन्दीं प्रतिस्तेतः समागताम् ।  
 तस्यास्तीर्थं प्रचरितं प्रक्रामं प्रेक्ष्य रात्रव । तत्र यूयं ह्येवं कृत्वा तरतांशुमतीं नदीम् ॥ ५ ॥  
 ततो न्यग्रोधमासाद्य महान्तं हरितच्छदम् । परीतं बहुमिष्टैः श्यामं सिद्धोपसेवितम् ॥ ६ ॥  
 तस्मिन् सीताञ्जलिं कृत्वा प्रयुञ्जीताशिषां क्रियाम् । समासाद्य च तं वृक्षं वसेद् वातिक्रमेत वा ॥ ७ ॥  
 क्रोशमात्रं ततो गत्वा नीलं प्रेक्ष्य च काननम् । सल्लकीवदरीमिश्रं रम्यं वंशैश्च यामुनैः ॥ ८ ॥  
 स पन्थाश्चित्रकूटस्य गतस्य बहुशो मया । रम्यो मार्दवयुक्तश्च दावैश्चैव विवर्जितः ॥ ९ ॥

Having spent the night there ( at the hermitage of Sage Bharadwāja ) and greeting the great seer, the two princes ( Śrī Rāma and Lakṣmaṇa ), the subduers of their foes, forthwith proceeded in the direction of the said mountain. ( 1 ) Nay, perceiving the three ( travellers ) about to start ( on their journey ), that great seer too, so

the tradition goes, performed a religious rite ensuring their safe journey ( scattering boiled rice on the ground and invoking blessings through the repetition of certain sacred texts ) in the same way as a father would bless his own sons ( and daughter-in-law ). ( 2 ) Then that eminent sage, Bharadwāja, who was invested with



great ( spiritual ) glory, proceeded to instruct Śrī Rāma, who was possessed of unfailing valour, as follows:—( 3 ) "Reaching the confluence of the Ganga and the Yamuna, the two jewels among men ( in you ) should follow the river Yamuna, which has taken a westerly course ( for some distance due to the great rush of the waters of the Ganga ). ( 4 ) Then, approaching the Yamuna turned in an opposite direction, and carefully perceiving in it a passage ( across the river ) too much frequented, O scion of Raghu, cross you the river Yamuna ( the deity presiding over which is a daughter of the sun-god ) after preparing a raft. ( 5 ) Then, approaching an extensive banyan tree, full of dark green leaves and ( therefore ) going by the name

of Śyāma ( dark-green ), ( nay ) surrounded by many ( other ) trees and visited by Siddhas, Sītā should, joining her palms, offer prayers to ( the deity presiding over ) the tree ( for your safe return to Ayodhya ). Again, duly reaching ( the foot of ) the aforesaid tree, she should halt ( there awhile in the event of her feeling fatigued ) or else pass beyond it. ( 6-7 ) After walking ( a distance of ) only two miles from that tree and beholding the Nilavana, interspersed with Sallaki and jujube trees and charming with bamboos standing on the bank of the Yamuna, will be found that delightful way to Chitrakoot,—which has frequently been visited by me,—marked with smoothness and devoid of forest fires." ( 8-9 )

इति पन्थानमादिश्य महर्षिः संन्यवर्तत । अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्तितः ॥ १० ॥  
 उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत् । कृतपुण्याः स्म भद्रं ते मुनिर्यज्ञोऽनुकम्पते ॥ ११ ॥  
 इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ । सीतामेवाग्रतः कृत्वा कालिन्दीं जग्मतुर्नदीम् ॥ १२ ॥  
 अथासाद्य तु कालिन्दीं शीघ्रस्रोतस्विनीं नदीम् । चिन्तामापेदिरे सद्यो नदीजलतितीर्षवः ॥ १३ ॥  
 तौ काष्ठसंघाटमथो चक्रतुः सुमहाद्भुतम् । शुष्कैर्वैशैः समाकीर्णमुशीरैश्च समावृतम् ॥ १४ ॥  
 ततो वैतसशाखाश्च जम्बुशाखाश्च वीर्यवान् । चकार लक्ष्मणश्छित्त्वा सीतायाः सुखमासनम् ॥ १५ ॥  
 तत्र श्रियमिवाचिन्त्यां रामो दाशरथिः प्रियाम् । ईप्सत्स लज्जमानां तामध्यारोपयत् प्लवम् ॥ १६ ॥  
 पार्श्वे तत्र च वैदेह्या वसने भूषणानि च । प्लवे कठिनकाजं च रामश्चक्रे समाहितः ॥ १७ ॥  
 आरोप्य सीतां प्रथमं संघाटं परिगृह्य तौ । ततः प्रतेरतुर्यत्तौ प्रीतौ दशरथात्मजौ ॥ १८ ॥

Having thus pointed out the way ( to Chitrakoot ) and being urged by Śrī Rāma to return, after he had greeted the sage and said "I shall follow your instructions", the great seer ( Bharadvāja ) duly returned. ( 10 ) The aforesaid sage having returned, Śrī Rāma said to Lakṣmaṇa, "May prosperity attend on you ! We have done meritorious deeds ( in the past ) in that the sage compassionates us." ( 11 ) Talking as aforesaid, and placing Sītā definitely at their head, the two high-minded tigers among men headed towards the river Yamuna.

( 12 ) Reaching ( the bank of ) the river Yamuna, which flowed in a swift current, the ( princely ) travellers for their part fell a pondering, keen as they were to cross speedily the waters of the river. ( 13 ) The two brothers then prepared a fairly big raft consisting of a number of wooden logs ( placed side by side ), overspread with dry bamboos and covered all over with the fragrant roots of the Uśīra plant ( Andropogon muricatus ). ( 14 ) Then, cutting shcots of canes and twigs of the rose-apple tree, the powerful Lakṣmaṇa made a comfortable seat for Sītā. ( 15 ) Then the celebrated



Mourning a Rafi for crossing the Yamuna





Śrī Rāma, son of Daśaratha, helped Sītā, his beloved consort,—who vied with Śrī ( the goddess of fortune ) of unimaginable beauty and was feeling a bit abashed,—ascend the raft. ( 16 ) Śrī Rāma also carefully placed on the aforesaid raft the pair

of her garments as well as her jewels as also the shovel and basket beside her. ( 17 ) Having first enabled Sītā to ascend the raft, holding the structure ( themselves ), the two sons of Daśaratha, full of delight, now cautiously began to row the raft. ( 18 )

कालिन्दीमध्यमायाता सीता त्वेनामवन्दत । स्वस्ति देवि तरामि त्वां पारयेन्मे पतिर्व्रतम् ॥ १९ ॥  
 यश्ये त्वां गोसहस्रेण सुराघटशतेन च । स्वस्ति प्रत्यागते रामे पुरीमिञ्चाकुपालिताम् ॥ २० ॥  
 कालिन्दीमथ सीता तु याचमाना कृताञ्जलिः । तीरमेवामिसम्प्राप्ता दक्षिणं वरवर्णिनी ॥ २१ ॥  
 ततः प्रवेनांशुमतीं शीघ्रगामूर्मिमालिनीम् । तीरजैर्बहुभिर्वृक्षैः संतेर्यमुनां नदीम् ॥ २२ ॥  
 तेषु ते प्रवसुत्सृज्य प्रस्थाय यमुनावनात् । श्यामं न्यग्रोधमासेदुः शीतलं ह्रितच्छदम् ॥ २३ ॥  
 न्यग्रोधं समुपागम्य वैदेही चाम्यवन्दत । नमस्तेऽस्तु महावृक्ष पारयेन्मे पतिर्व्रतम् ॥ २४ ॥  
 कौपल्यां चैव पश्येम सुमित्रां च यशस्विनीम् । इति सीताञ्जलिं कृत्वा पर्यगच्छन्मनस्विनी ॥ २५ ॥  
 अवलोक्य ततः सीतामायाचन्तीमनिन्दिताम् । दयितां च विधेयां च रामो लक्ष्मणमब्रवीत् ॥ २६ ॥  
 सीतामादाय गच्छ त्वमग्रतो भरतानुज । पृष्ठतोऽनुगमिष्यामि सायुधो द्विपदां वर ॥ २७ ॥  
 यद् यत् फलं प्रार्थयते पुष्पं वा जनकात्मजा । तत् तत् प्रयच्छ वैदेह्या यत्रास्या रमते मनः ॥ २८ ॥  
 एकैकं पादपं गुल्मं लतां वा पुष्पशालिनीम् । अदृष्टरूपां पश्यन्ती रामं पप्रच्छ सावला ॥ २९ ॥  
 रमणीयान् बहुविधान् पादपान् कुसुमोत्करान् । सीतावचनसंरब्ध आनयामास लक्ष्मणः ॥ ३० ॥  
 विचित्रवालुकजलं हंससारसनादिताम् । रेमे जनकराजस्य मुता प्रेक्ष्य तदा नदीम् ॥ ३१ ॥  
 क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ । बहून् मेघ्यान् मृगान् हत्वा चेरतुर्मुनावने ॥ ३२ ॥  
 विहृत्य ते बर्हिणपूगनादिते शुभे वने वारणवानरायुते ।  
 समं नदीवप्रमुपेत्य सत्वरं निवासमाजग्मुर्दीनदर्शनाः ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽयोध्याकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Arrived in mid stream, Sītā for her part saluted the deity presiding over the stream and prayed to her ( as follows ) :—“May I safely cross your waters ( with my husband and brother-in-law ), O glorious lady; and let my husband conclude his vow ( of spending fourteen years in exile in the forest ). ( 19 ) When Śrī Rāma safely returns to the city ( of Ayodhya ) ruled over by the Ikṣvākus, I shall propitiate you by offering a thousand cows and a hundred ( and one ) articles of worship which cannot be procured even by gods.” ( 20 ) Even while praying to the river Kālindī ( in the aforesaid words ) with joined palms, Sītā, for her part, who was possessed of a most excellent complexion, forthwith

approached the southern bank ( of the Yamuna ) itself. ( 21 ) Thus they duly crossed by means of a raft the rippling and swift-going Yamuna river, daughter of the sun-god, fringed with numerous trees sprung on its banks. ( 22 ) Leaving the raft in the midst of those trees and departing from the forest on the bank of the Yamuna, they reached the cool banyan tree, clothed with green leaves and ( accordingly ) bearing the name of Śyāma. ( 23 ) Nay, going very near the banyan tree, Sītā ( a princess of the Videha dynasty ) bowed low to it and said, “Hail to you, O gigantic tree ! Let my husband conclude his vow ( of forest life ) and let us see ( once more ) mother Kausalyā as well



as the illustrious Sumitrā." So saying and joining her palms, the high-minded Sitā went round the banyan tree clockwise. ( 24-25 ) Seeing his beloved and obedient consort, Sitā, of unimpeachable conduct, offering prayers ( to the deity presiding over the banyan tree ), Śrī Rāma now said to Lakṣmaṇa, "Taking Sitā ( with you ) walk you in the van, O Lakṣmaṇa ( younger brother of Bharata ) ! Equipped with arms I shall follow in the rear, O jewel among men ! ( 26-27 ) Offer to Sitā ( a princess of the Videha clan ) whatever fruit or flower the daughter of Janaka asks for and in which her mind finds delight." ( 28 ) Beholding every single tree, shrub or creeper, charming with blossoms, that she had never seen ( before ), that lady questioned Śrī Rāma

about it. ( 29 ) Seized with a hurry on hearing Sitā's command, Lakṣmaṇa fetched lovely twigs of various trees, bearing bunches of flowers. ( 30 ) The daughter of King Janaka rejoiced to gaze at that time on the river distinguished with charming sands and waters and rendered noisy by swans and cranes. ( 31 ) Having walked only a couple of miles from that place and killed many a consecrated deer, the two brothers, Śrī Rāma and Lakṣmaṇa, roamed about in the forest on the bank of the Yamuna. ( 32 ) Having diverted themselves in the charming forest, made noisy by flocks of peacocks and infested with monkeys and elephants, and reaching a level ground on the bank of the river, the ( princely ) travellers, who wore an undepressed look, quickly sought a tree fit for abode. ( 33 )

*Thus ends Canto Fifty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## पट्पञ्चाशः सर्गः

### Canto LVI

Moving further next morning and rejoicing on the way to see the loveliness of the forest, the party reaches Chitrakoot and enters the hermitage of Vālmiki. Making up his mind to sojourn there with the permission of the sage, Śrī Rāma gets Lakṣmaṇa to erect a hut of leaves for themselves and, worshipping the deities presiding over the structure, they solemnly enter their abode at a propitious hour.

अथ रात्र्यां व्यतीतायामवसुप्तमनन्तरम् । प्रबोधयामास शनैर्लक्ष्मणं रघुपुंगवः ॥ १ ॥  
 सौमित्रे शृणु वन्यानां वल्गु व्याहरतां स्वनम् । सम्प्रतिष्ठामहे कालः प्रस्थानस्य परंतप ॥ २ ॥  
 प्रमुप्तस्तु ततो भ्रात्रा समये प्रतिबोधितः । जहौ निद्रां च तन्द्रां च प्रसक्तं च परिश्रमम् ॥ ३ ॥  
 तत उत्थाय ते सर्वे स्पृष्ट्वा नद्याः शिवं जलम् । पन्थानमृपिभिर्जुष्टं चित्रकूटस्य तं ययुः ॥ ४ ॥  
 ततः सम्प्रस्थितः काले रामः सौमित्रिण सह । सीतां कमलपत्राक्षीमिदं वचनमब्रवीत् ॥ ५ ॥

The night having slipped past, Śrī Rāma ( a jewel among the Raghus ) now gently roused ( in the following words ) Lakṣmaṇa, who lay asleep for a second time after waking from sleep:--  
 ( 1 ) "Hear, O Lakṣmaṇa ( son of Sumitrā ), the notes of sweetly warbling wild birds ( the parrot, the cuckoo, myna and so on ). Let us duly resume our journey as the hour for departure has commenced, O tormentor of enemies !  
 ( 2 ) Awakened in time by his ( eldest )

brother ( Śrī Rāma ), Lakṣmaṇa, who was fast asleep, for his part, immediately shook off his slumber, drowsiness and fatigue consequent on the ( previous day's ) journey. ( 3 ) Getting up and bathing in the cool waters of the Yamuna, they all then proceeded on the aforesaid path to Chitrakoot, trodden by the seers. ( 4 ) Having duly set out with Lakṣmaṇa ( son of Sumitrā ) at that time, Śrī Rāma spoke as follows to the lotus-eyed Sitā:-- ( 5 )

आदीतानि वैदेहि सर्वतः पुष्पितान् नगान् । स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिराव्यये ॥ ६ ॥  
 पश्य भल्लतकान् विल्वान् नरैरनुपसेवितान् । फलपुष्पैरवनतान् नूनं शश्याम जीवितुम् ॥ ७ ॥  
 पश्य द्रोणप्रमाणानि लम्बमानानि लक्ष्मण । मधूनि मधुकारीभिः सम्भृतानि नगे नगे ॥ ८ ॥  
 एष क्रोशति नल्यूहस्तं शिखी प्रतिकूजति । रमणीये वनोद्देशे पुष्पसंस्तरसंकटे ॥ ९ ॥  
 मातङ्गयूथानुसृतं पक्षिसंयानुनादितम् । चित्रकूटमिमं पश्य प्रवृद्धशिखरं गिरिम् ॥ १० ॥  
 समभूमितले रम्ये दुर्मेर्बहुभिरावृते । पुण्ये रस्यामहे तात चित्रकूटस्य कानने ॥ ११ ॥  
 ततस्तौ पादचारेण गच्छन्तौ सह सीतया । रम्यमासेदतुः शैलं चित्रकूटं मनोरमम् ॥ १२ ॥  
 तं तु पर्वतमासाद्य नानापक्षिणायुतम् । बहुमूलफलं रम्यं सम्पन्नसरसोदकम् ॥ १३ ॥  
 मनोज्ञोऽयं गिरिः सौम्य नानाद्रुमलतायुतः । बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे ॥ १४ ॥  
 मुनयश्च महात्मानो वसन्त्यस्मिञ्शिलोच्चये । अयं वासो भवेत् तात वयमत्र वसेमहि ॥ १५ ॥

"See, O Sitā ( a princess of the Videha clan ), the Kimśuka ( Butea frondosa ) trees laden with blossoms on all sides and appearing as though illumined and adorned with garlands ( as it were ) due to ( the rows of ) their flowers in this vernal season ( synchronizing with the close of winter ). ( 6 ) Look at the marking-nut and Bel trees, not made use of by men ( being out of their reach ) and bent low under the weight of their fruit and blossoms. We shall surely be able to live ( through ). ( 7 ) Behold hanging from every tree honeycombs equal in weight to a Droṇa ( sixteen seers ) and ( constructed and ) stocked ( with honey ) by bees, O Lakṣmaṇa ! ( 8 ) Here is a Chātaka bird crying and a peacock responding to it in a charming part of the forest thick with a scattered mass of flowers. ( 9 ) Look at this Chitrakoot hill with elevated peaks, a

hill infested with herds of elephants and rendered noisy by flocks of birds. ( 10 ) We shall sport, dear brother, in the lovely and holy forest of Chitrakoot consisting of level grounds and covered by many trees." ( 11 ) Going on foot with Sitā, the two brothers then reached the delightful and soul-captivating Chitrakoot hill. ( 12 ) Reaching that lovely mountain, abounding in flocks of birds of many kinds and having a rich stock of roots and fruits and having sweet water in abundance, Śrī Rāma for his part said to Lakṣmaṇa, "Soul-captivating is this delightful mountain adorned with many trees and creepers and abounds in roots and fruits. To me it appears to be a place where sustenance could be found with ease, O gentle brother ! ( 13-14 ) High-souled ascetics too dwell on this mountain. It may prove habitable, O dear brother ! Let us take up our abode here." ( 15 )



इति सीता च रामश्च लक्ष्मणश्च कुतञ्जलिः । अभिमन्याश्रमं सर्वे वात्मीकिमभिवादयन् ॥ १६ ॥  
 तान् महर्षिः प्रमुदितः पूजयामास धर्मवित् । आस्यतामिति चोवाच स्वागतं तं निवेद्य च ॥ १७ ॥  
 ततोऽब्रवीन्महाबाहुर्लक्ष्मणं लक्ष्मणाग्रजः । संनिवेद्य यथान्यायमात्मानमृपये प्रभुः ॥ १८ ॥  
 लक्ष्मणानय दारुणि दृढानि च वराणि च । कुरुष्वान्नसथं सौम्य वासे मेऽभिरतं मनः ॥ १९ ॥  
 तस्य तद् वचनं श्रुत्वा सौमित्रिर्विविधान् द्रुमान् । आजहार ततश्चक्रे पर्णशालामरिंदमः ॥ २० ॥  
 तां निष्ठितां बद्धकटां दृष्ट्वा रामः मुदर्शनाम् । शुश्रूषमाणमेकाग्रमिदं वचनमब्रवीत् ॥ २१ ॥

Saying so and entering the hermitage ( of Vālmiki ), Sītā and Śrī Rāma, and with joined palms Lakṣmaṇa too greeted Sage Vālmiki. ( 16 ) Greatly delighted and offering welcome to Śrī Rāma ( the principal guest ), the eminent sage ( Vālmiki ), who knew what is right, received them with honour and said, " Be seated ! " ( 17 ) Duly presenting himself to the seer according to the rules of propriety ( obtaining in those days ), the powerful Śrī Rāma of mighty arms, the eldest brother of Lakṣmaṇa, then spoke ( as follows ) to Lakṣmaṇa :—( 18 ) " Fetch,

O Lakṣmaṇa, strong and excellent logs of wood and erect a hut, O gentle brother ! My mind is intent on dwelling here." ( 19 ) Hearing his aforesaid command, Lakṣmaṇa ( son of Sumitrā ) brought boughs of various trees and with them the prince, a subduer of his foes, erected a hut of leaves. ( 20 ) Seeing the hut consolidated ( with a wall of strong wooden stakes ) and thatched and charming to look at, Śrī Rāma spoke as follows to Lakṣmaṇa ( who stood listening with rapt attention ) :—( 21 )

ऐणेयं मांसमाहृत्य शालां यक्ष्यामहे वयम् । कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः ॥ २२ ॥  
 मृगं हत्वाऽऽनय क्षिप्रं लक्ष्मणेह शुभेक्षण । कर्तव्यः शास्त्रदृष्टो हि विधिधर्ममनुस्मर ॥ २३ ॥  
 भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा । चकार च यथोक्तं हि तं रामः पुनरब्रवीत् ॥ २४ ॥  
 ऐणेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयम् । त्वर सौम्यमुहूर्तोऽयं ध्रुवश्च दिवसो ह्ययम् ॥ २५ ॥  
 स लक्ष्मणः कृष्णमृगं हत्वा मेध्यं प्रतापवान् । अथ चिक्षेप सौमित्रिः समिद्धे जातवेदसि ॥ २६ ॥  
 तत् तु पक्वं समाज्ञाय निष्ठप्तं छिन्नशोणितम् । लक्ष्मणः पुरुषव्याघ्रमथ रात्रयमब्रवीत् ॥ २७ ॥  
 अयं सर्वः समस्ताङ्गः श्रुतः कृष्णमृगो मया । देवता देवसंकाश यत्रस्व कुशलो ह्यसि ॥ २८ ॥

" Fetching the pulp\* of the bulb known by the name of Gajakanda we shall propitiate the deity presiding over the hut ( roasting the pulp and offering it as an oblation to the deity ). The

rite of appeasing the ( evil ) spirits haunting a newly-erected structure must be gone through by those wishing to live long. ( 22 ) Digging out the bulb† known by the name of Gajakanda,

\* The words ' ऐणेयं मांसम् ' in the above verse has been purposely taken to mean the pulp of the bulb known by the name of Gajakanda; for if the words are interpreted otherwise in the sense of the meat of a deer, such an interpretation would expose Śrī Rāma to self-contradiction inasmuch as he has already signified his intention in the presence of his own beloved mother " to live on bulbs, roots and fruits ( alone ) during the period of his exile in the forest, forswearing meat like ascetics " ( II. xx. 29 ), reiterated this intention to live on fruits and roots to his father in II. xxxiv. 59 and repeated the thing once more to Sage Bharadvāja in II. liv. 16. And since it has been said by the poet himself in praise of Śrī Rāma elsewhere that he never altered his statement ( रामो द्विर्नाभिभाषते ) and firmly adhered to his utterances, he could not even be conceived to have gone back upon his word.

† The *Madanapāla-Nighaṇṭu* treats the word ' मृग ' as an equivalent of the bulb named Gajakanda.

bring it here at once, O fair-eyed Lakṣmaṇa; for the procedure laid down in the scriptures must be observed. (Always) mind your sacred obligations." (23) Clearly perceiving the command of his (eldest) brother, the aforesaid Lakṣmaṇa, the destroyer of hostile warriors, actually did as he was told and Śrī Rāma said to him again, "Dress this bulb, we shall propitiate the deities (the fire-god, Parjanya and so on, numbering fifty) presiding over the hut (by offering the dressed bulb to them). Look sharp! The current is a propitious hour and this day too bears the name of 'Dhruva'\* (undying)." (24-25) Unearthing the bulb, which has a black peel

and is fit for being offered as an oblation to gods, the aforesaid Lakṣmaṇa, son of Sumitrā, full of glory as he was, forthwith cast it into a blazing fire. (26) Having definitely come to know that its pulp had been fully roasted and dressed and divested of its ruddy colour, Lakṣmaṇa now submitted (as follows) to Śrī Rāma, a tiger among men:—(27) "This bulb, known by the name of Gajakanda and endowed with a black peel, and by which all disordered limbs are put right, has been fully dressed by me. (Pray) propitiate the gods (presiding over the hut by offering it as an oblation to them), inasmuch as you are well-versed in the rite, O brother vying with gods (in glory)!" (28)

रामः स्नात्वा तु नियतो गुणवाङ्मनोविदः । संग्रेहेणाकरोत् सर्वान् मन्त्रान् सत्रावसानिकान् ॥ २९ ॥  
इष्ट्वा देवगणान् सर्वान् विवेशावसथं शुचिः । बभूव च मनोह्रादो रामस्यामिततेजसः ॥ ३० ॥  
वैश्वदेवबलिं कृत्वा रौद्रं वैष्णवमेव च । वास्तुसंशमनीयानि मङ्गलानि प्रवर्तयन् ॥ ३१ ॥  
जपं च न्यायतः कृत्वा स्नात्वा नद्यां यथाविधि । पापसंशमनं रामश्चकार बलिमुत्तमम् ॥ ३२ ॥  
वेदिस्थलविधानानि चैत्यान्यायतनानि च । आश्रमस्यानुरूपानि स्थापयामास रात्रयः ॥ ३३ ॥

तां वृक्षपर्णच्छदनां मनोशं यथाप्रदेशं मुक्तां निवाताम् ।  
वासाय सर्वे विविशुः समेताः सभा यथा देवगणाः सुधर्माः ॥ ३४ ॥  
मुरम्यमासाद्य तु चित्रकूटं नदीं च तां माल्यवतीं सुतीर्थां ।  
ननन्द दृष्टो मृगपक्षिजुष्टां जहौ च दुःखं पुरविप्रवासात् ॥ ३५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे षट्षष्ठाशः सर्गः ॥ ५६ ॥

Having finished his bath and fully disciplined as he was, Śrī Rāma, for his part, who was full of virtues and well-versed in the sacred texts to be muttered on the occasion, went through in brief the ceremony of Vāstu-Śānti, reciting the sacred texts bearing on the conclusion of a sacrificial performance. (29) Having propitiated all the hosts of gods presiding over the (newly-erected) hut and (thus) purified, Śrī Rāma entered the hut. Nay,

(great) satisfaction of mind was caused (thereby) to Śrī Rāma, who was possessed of immense glory. (30) Having bathed in the river (Mandākinī) according to the procedure laid down in the scriptures and muttered sacred texts (such as the Gāyatrī) in the right way, and intending as he did to perform solemn rites calculated to ward off the evils attendant on a new construction, Śrī Rāma offered excellent oblations to Lord Rudra and Lord Viṣṇu too after

\* According to the popular astrological work 'Muhūrta-Chintāmaṇi' the three lunar mansions bearing the part name of Uttarā, viz, Uttarā Phālgunī, Uttarā āḍhā and Uttarā Bhādrapadā, and Rohiṇi, as well as Sunday are spoken of as 'Dhruva' and 'Sthita'. They are looked upon as auspicious for Graha-Śānti, Vāstu-Śānti etc.

† The compound word 'समस्ताङ्गः' should be split up as 'सम्यग् भवन्ति अस्तानि अङ्गानि येन सः' ।



performing the Vaiśwadeva ( a religious ceremony which ought to be performed every morning and evening and especially before the midday meal and consists in homage paid to the Viśwadevas followed by Baliharana or offering of small portions of cooked food to the gods who give the food and especially to the god of fire, who cooks the food for us and bears the offering to heaven). ( 31-32 ) Śrī Rāma ( a scion of Raghu ) erected and consecrated altars of a size proportionate to the hut for offering oblations to the eight guardians of the quarters and the intermediate points and Chaityas ( places of worship for Gaṇeśa and other gods ) and Āyatanas

( places for worship for Lord Viṣṇu and others ). ( 33 ) ( Even ) as multitudes of gods entered their assembly hall named Sudharmā ( in heaven ), all ( the three princely exiles ) entered together for habitation the aforesaid soul-captivating hut, thatched with the leaves of trees, erected well on a suitable site and sheltered from winds. ( 34 ) Rejoiced to reach the exceedingly delightful Chitrakoot and the celebrated river, Mālyavati ( Mandākinī ), which was provided with good descents and was sought by beasts and birds, Śrī Rāma for his part rejoiced and shed the agony caused by his exile from the city (of Ayodhya). (35)

*Thus ends Canto Fifty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

सप्तपञ्चाशः सर्गः

Canto LVII

Having been told of Śrī Rāma's departure for Chitrakoot by the spies of Guha and taking leave of the latter, Sumantra drives back to Ayodhya. Entering the royal gynaeceum, he submits to the emperor what he reported earlier to the citizens who followed his chariot. Daśaratha and Kausalyā fall into a swoon to hear about Śrī Rāma's departure for Chitrakoot, and all the inmates of the gynaeceum burst into a wail from agony.

कथयित्वा तु दुःखार्तः सुमन्त्रेण चिरं सह । रामे दक्षिणकूलस्थे जगाम स्वगृहं गुहः ॥ १ ॥  
 भरद्वाजाभिगमनं प्रयागे च सभाजनम् । आ गिरेर्गमनं तेषां तत्रस्थैरभिलक्षितम् ॥ २ ॥  
 अनुज्ञातः सुमन्त्रोऽथ योजयित्वा ह्योत्तमान् । अयोध्यामेव नगरं प्रययौ गाढदुर्मनाः ॥ ३ ॥  
 स वनानि सुगन्धीनि सरितश्च सरांसि च । पश्यन् यत्तो ययौ शीघ्रं ग्रामाणि नगराणि च ॥ ४ ॥  
 ततः सायाह्नसमये द्वितीयेऽहनि सारथिः । अयोध्यां समनुप्राप्य निरानन्दां ददर्श ह ॥ ५ ॥  
 स शून्यामिव निःशब्दां दृष्ट्वा परमदुर्मनाः । सुमन्त्रश्चिन्तयामास शोकवेगसमाहतः ॥ ६ ॥  
 कञ्चिन्न सगजा साश्वा सजना सजनाधिपा । रामसंतापदुःखेन दग्धा शोकाग्निना पुरी ॥ ७ ॥

Having talked long with Sumantra ( on the virtues of Śrī Rāma ), Guha for his part, stricken as he was with agony

( due to separation from Śrī Rāma ), left for his home when Śrī Rāma set his foot on the southern bank of the Ganga. ( 1 )

The meeting ( of Śrī Rāma and others ) with Bharadwāja at Prayag and their reception ( by the latter ) as well as their journey up to the Chitrakoot hill was witnessed by the spies ( of Guha ) at Srīngaverpur ( and reported to Sumantra ). ( 2 ) Therefore, yoking the excellent horses to his chariot, when granted leave ( by Guha ), Sumantra drove straight to Ayodhya, deeply disconsolate at heart. ( 3 ) Viewing woodlands diffusing sweet odours, rivers and lakes, villages and cities, the charioteer carefully drove along at a

quick speed. ( 4 ) Duly reaching Ayodhya at dusk on the second day ( since his departure from Srīngaverpur ), the charioteer found it cheerless: so it is said. ( 5 ) Greatly troubled in mind to see Ayodhya noiseless as though desolate, and overpowered with the vehemence of grief, Sumantra reflected:—( 6 ) "I hope the city ( of Ayodhya ) with its elephants, horses, people and sovereign has not been consumed by the fire of grief caused by the agony of separation from Śrī Rāma." ( 7 )

इति चिन्तापरः सूतो वाजिभिः शीघ्रयायिभिः । नगरद्वारमासाद्य त्वरितः प्रविवेश ह ॥ ८ ॥  
 सुमन्त्रमभियान्तं तं शतशोऽथ सहस्रशः । क राम इति पृच्छन्तः सूतमभ्यद्रवन् नराः ॥ ९ ॥  
 तेषां शशंस गङ्गायामहमापृच्छन् राघवम् । अनुज्ञातो निवृत्तोऽस्मि धार्मिकेण महात्मना ॥ १० ॥  
 ते तीर्णा इति विज्ञाय बाष्पपूर्णमुखा नराः । अहो धिगिति निःश्वस्य हा रामेति विचुकुयुः ॥ ११ ॥  
 शुश्राव च वचस्तेषां वृन्दं वृन्दं च तिष्ठताम् । हताः स्म खलु ये नेह पश्याम इति राघवम् ॥ १२ ॥  
 दानयज्ञविवाहेषु समाजेषु महत्सु च । न द्रक्ष्यामः पुनर्जातु धार्मिकं राममन्तरा ॥ १३ ॥  
 किं समर्थं जनस्यास्य किं प्रियं किं सुखावहम् । इति रामेण नगरं पित्रेव परिपालितम् ॥ १४ ॥

Reaching the city gate by the chariot driven by swift-going horses, while pondering thus, the charioteer they say hastily entered the city. ( 8 ) Inquiring where Śrī Rāma was, people forthwith rushed in their hundreds and thousands towards Sumantra, who was driving in the direction of the palace. ( 9 ) He replied to them, "Taking leave of Śrī Rāma ( a scion of Raghu ), when sent back by that pious and lofty-minded prince, on the bank of the Ganga ( at Srīngaverpur ), I have returned ( from that place )." ( 10 ) Coming to know for certain that the exiles had crossed the Ganga, and sighing with the words "Oh, fie upon us !" people with

their faces bathed in tears cried aloud, "Ah Rāma !" ( 11 ) Nay, he heard the lament of the people, who stood in batches saying, "Doomed indeed are we, who do not perceive Śrī Rāma ( a scion of Raghu ) in this chariot ! ( 12 ) ( Alas ) we shall never see the pious Śrī Rāma in our midst again on the occasions of bestowing gifts, sacrificial performances and weddings nor in large gatherings. ( 13 ) The citizens of Ayodhya were looked after by Śrī Rāma as by a father with due regard to what was conducive to one's good, what was agreeable to an individual and what brought happiness to one." ( 14 )

वातायनगतानां च स्त्रीणामन्वन्तरापणम् । राममेवाभितप्तानां शुश्राव परिदेवनाम् ॥ १५ ॥  
 स राजमार्गमध्येन सुमन्त्रः पिहिताननः । यत्र राजा दशरथस्तदेवोपययौ गृहम् ॥ १६ ॥  
 सोऽवतीर्य रथाच्छीघ्रं राजवेश्म प्रविश्य च । कक्ष्याः सप्ताभिचक्राम महाजनसमाकुलाः ॥ १७ ॥  
 हृष्यैर्विमानैः प्रासादैरवेक्ष्याथ समागतम् । हाहाकारकृता नार्यो रामादर्शनकर्षिताः ॥ १८ ॥  
 आयनैर्विमलैर्नैत्रैरश्रुवेगपरिण्डुतैः । अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः ॥ १९ ॥  
 ततो दशरथस्त्रीणां प्रासादेभ्यस्ततस्ततः । रामशोकाभितप्तानां मन्दं शुश्राव जल्पितम् ॥ २० ॥



सह रामेण निर्यातो विना राममिहागतः । सूतः किं नाम कौसल्यां क्रोशन्तीं प्रतिवक्ष्यति ॥ २१ ॥  
यथा च मन्ये दुर्जीवमेवं न सुकरं ध्रुवम् । आच्छिद्य पुत्रे निर्याति कौसल्या यत्र जीवति ॥ २२ ॥

Driving through the bazaars, Sumantra heard the wailing of women standing at the windows ( of their houses ) and feeling distressed on account of Śrī Rāma's exile. ( 15 ) His face covered ( with cloth ), the said Sumantra headed through the middle of the king's highway towards the palace where King Daśaratha was. ( 16 ) Quickly alighting from the chariot and entering the royal palace, he crossed the seven portals thronged with large crowds of men. ( 17 ) Finding from their mansions, seven-storied buildings and palaces that Sumantra had duly returned ( from the forest without Śrī Rāma ), ladies, who had been emaciated because of their not being able to see Śrī Rāma ( all these days ), burst into a loud wail. ( 18 ) Deeply distressed, the ladies gazed on

one another vacantly with their big eyes flooded with an upsurge of tears and ( therefore ) rid of their collyrium. ( 19 ) Then he heard the talk in low tones of the consorts of Emperor Daśaratha,—who were stricken with grief caused by separation from Śrī Rāma,—from their palaces here and there. ( 20 ) ( They said to one another ) :—"What reply will the charioteer (Sumantra), who departed ( from Ayodhya ) with Rāma and has returned to the capital without Rāma, give to the screaming Kausalyā ( when questioned by her ) ? ( 21 ) Since Kausalyā continues to survive even though her son ( Rāma ) has left ( Ayodhya ) relinquishing the throne, I ( am led to ) believe that surely it is not so easy to end one's life as it is hard to preserve life ( against odds )." ( 22 )

सत्वरूपं तु तद् वाक्यं राजस्त्रीणां निशामयन् । प्रदीप्त इव शोकेन विवेश सहसा गृहम् ॥ २३ ॥  
स प्रविश्याष्टमीं कक्ष्यां राजानं दीनमातुरम् । पुत्रशोकपरिचूनमपश्यत् पाण्डुरे गृहे ॥ २४ ॥  
अभिगम्य तमासीनं राजानमभिवाद्य च । सुमन्त्रो रामवचनं यथोक्तं प्रत्यवेदयत् ॥ २५ ॥  
स तूष्णीमेव तच्छ्रुत्वा राजा विद्रुतमानसः । मूर्च्छितो न्यपतद् भूमौ रामशोकाभिपीडितः ॥ २६ ॥  
ततोऽन्तःपुरमाविद्धं मूर्च्छिते पृथिवीपतौ । उच्छ्रित्य बाहू चुक्रोश नृपतौ पतिते क्षितौ ॥ २७ ॥  
सुमित्रया तु सहिता कौसल्या पतितं पतिम् । उत्थापयामास तदा वचनं चेदमब्रवीत् ॥ २८ ॥

Hearing the aforesaid truthful assertion of the king's consorts, Sumantra for his part entered the palace all at once as though he were set ablaze with grief. ( 23 ) Entering the eighth gateway, he beheld in the white chamber the afflicted and over-anxious monarch withered through grief for his son. ( 24 ) Approaching the aforesaid king, who was seated, and greeting him, Sumantra delivered ( to him ) the message of Śrī Rāma as instructed ( by the latter ). ( 25 ) Hearing that message

in perfect silence, the aforesaid monarch felt perplexed in mind and dropped unconscious to the ground, tormented as he was with grief caused by separation from Śrī Rāma. ( 26 ) The emperor having fainted, the ( entire ) gynaeceum now felt sore distressed. ( And ) when the king fell to the ground, the inmates of the gynaeceum burst into a wail raising their arms. ( 27 ) Assisted by Sumitrā, Kausalyā for her part lifted up her fallen husband on that occasion and submitted as follows:—( 28 )

इमं तस्य महाभाग दूतं दुष्करकारिणः । वनवासादनुप्राप्तं कस्मान्न प्रतिभाषसे ॥ २९ ॥  
अत्रेयमनयं कृत्वा व्यपत्रयसि राश्व । उत्तिष्ठ सुकृतं तेऽस्तु शोके न स्यात् सहायता ॥ ३० ॥  
देव यस्या भयाद् रामं नानुवृच्छसि सारथिम् । नेह तिष्ठति कैकेयी विश्रब्धं प्रतिभाष्यताम् ॥ ३१ ॥



Sumantra returning to Ayodhya





सा तथोक्त्वा महाराजं कौसल्या शोकलालसा । धरण्या निपपाताशु बाष्पविलुतभाषिणी ॥ ३२ ॥  
 विलपन्ती तथा दृष्ट्वा कौसल्या पतितां भुवि । पतिं चावेश्य ताः सर्वाः समन्ताद् रुदुः स्त्रियः ॥ ३३ ॥  
 ततस्तमन्तःपुरनादमुत्थितं समीक्ष्य वृद्धास्तरुणाश्च मानवाः ।  
 स्त्रियश्च सर्वा रुदुः समन्ततः पुरं तदासीत् पुनरेव संकुलम् ॥ ३४ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽध्याकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

"Wherefore, O highly blessed king, do you not make answer to the messenger of Rāma,—who has accomplished a difficult task,—returned from his (recent) trip to the forest ? ( 29 ) Having perpetrated this unseemly act ( in the shape of banishing your eldest and worthiest son ), do you feel abashed today, O scion of Raghu ? ( Kindly ) get up ! Let your virtue ( resulting from your devotion to truth ) abide. In the event of your giving way to grief, your associates ( too ) may cease to be. ( 30 ) Kaikeyī, for fear of whom you do not address inquiries concerning Rāma to the charioteer ( Sumantra ), O lord,

is not present here. ( Therefore ) reply may be given ( to Sumantra ) with confidence." ( 31 ) Having submitted to the emperor as aforesaid, the celebrated Kausalyā, who was wholly given up to grief, and was faltering through tears, forth with dropped to the ground. ( 32 ) Seeing Kausalyā fallen to the ground wailing as aforesaid, and gazing on their husband ( lying senseless ), all those ladies around her wept. ( 33 ) Perceiving that ( plaintive ) cry raised in the gynaeceum, men, ( both ) aged and young, and all women flocked around weeping and the city of Ayodhya was agitated once more. ( 34 )

*Thus ends Canto Fifty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Rṣi and the oldest epic.*

## अष्टपञ्चाशः सर्गः

### Canto LVIII

Bewailing the lot of Śrī Rāma, Sītā and Lakṣmaṇa, who did not in any way deserve the hardships they were undergoing in the forest, the emperor urges Sumantra to deliver their parting message and the charioteer proceeds to tell him what they said.

प्रत्याश्वस्तो यदा राजा मोहात् प्रत्यागतस्मृतिः । तदाऽऽजुहाव तं सूतं रामवृत्तान्तकारणात् ॥ १ ॥  
 तदा सूतो महाराजं कृताञ्जलिरुपस्थितः । राममेवानुशोचन्तं दुःखशोकसमन्वितम् ॥ २ ॥  
 वृद्धं परमसंतप्तं नवग्रहमिव द्विपम् । विनिःश्वसन्तं ध्यायन्तमस्वस्थमिव कुञ्जरम् ॥ ३ ॥  
 राजा तु रजसा सूतं ध्वस्ताङ्गं समुपस्थितम् । अश्रुपूर्णमुखं दीनमुवाच परमार्तवत् ॥ ४ ॥

When the king woke from his swoon, consciousness having returned ( to him ) he confidently summoned ( to his presence ) the charioteer ( Sumantra ) in order to hear the news about Śrī

Rāma. ( 1 ) With joined palms the charioteer then sought the presence of the aged emperor, who was dolefully sighing, seized as he was with agony and grief and, feeling sore distressed and ill at ease, was



mourning for Śrī Rāma alone and ( thus ) resembled a newly-captured elephant hissing and remembering the leader of its herd. ( 2-3 ) Like one sore afflicted, the king

for his part said to the charioteer who stood respectfully, wearing a wretched look, his limbs stained with dust and his face bathed in tears:—( 4 )

क नु वत्स्यति धर्मात्मा वृक्षमूलमुपाश्रितः । सोऽत्यन्तमुत्थितः सूत किमशिष्यति राघवः ॥ ५ ॥  
 दुःखस्यानुचितो दुःखं सुमन्त्र शयनोचितः । भूमिपालात्मजो भूमौ शेते कथमनाथवत् ॥ ६ ॥  
 यं यान्तमनुयान्ति स्म पदातिरथकुञ्जराः । स वत्स्यति कथं रामो विजनं वनमाश्रितः ॥ ७ ॥  
 व्यालैर्मृगैराचरितं कृष्णसर्पनिपेवितम् । कथं कुमारौ वैदेह्या सार्धं वनमुपाश्रितौ ॥ ८ ॥  
 सुकुमारा तगस्विन्या सुमन्त्र सह सीतया । राजपुत्रौ कथं पादैरवरुह्य रथाद् गतौ ॥ ९ ॥  
 सिद्धार्थः खलु सूत त्वं येन दृष्टौ ममात्मजौ । वनान्तं प्रविशन्तौ तावस्विनाविव मन्दरम् ॥ १० ॥  
 किमुवाच वचो रामः किमुवाच च लक्ष्मणः । सुमन्त्र वनमासाद्य किमुवाच च मैथिली ॥ ११ ॥  
 आसितं शयितं भुक्तं सूत रामस्य कीर्तय । जीविष्याम्ययमेतेन ययातिरिव साधुषु ॥ १२ ॥

"Where will Rāma ( a scion of Raghu ), whose mind is given to piety, live taking shelter under a tree ? What, O charioteer, will he eat, having lived most comfortably ( all these years ) ? ( 5 ) How, O Sumantra, does the prince, who is undeserving of suffering and is worthy of reposing on a ( costly ) bed, lie down miserably on the ground like one forlorn ? ( 6 ) How will Rāma, whom foot-soldiers, chariots and elephants used to follow whenever he went out ( of his palace ), live confined to a lonely forest ? ( 7 ) How have the two princes taken up their abode with Sitā ( a princess of the Videha clan ) in a forest frequented by carnivorous animals and deer and infested with cobras ? ( 8 ) How did the two princes ( Rāma and Lakṣmaṇa ) with Sitā of delicate frame and engaged in austerities proceed on foot, getting

down from the chariot, O Sumantra ? ( 9 ) Accomplished of purpose indeed are you, O charioteer, by whom my aforesaid two sons ( Rāma and Lakṣmaṇa ) have been seen entering deep into the forest region as the Aświns ( the twin-born physicians of gods ) enter the precincts of Mount Mandara ( a mountain frequented by gods ). ( 10 ) Having reached the forest, O Sumantra, what words did Rāma utter and what did Lakṣmaṇa say ? And what did Sitā ( daughter of the king of Mithilā ) say ? ( 11 ) ( Pray ) speak ( to me ) about ( the mode of ) Rāma's sitting, lying down to sleep and eating, O charioteer ! I shall survive on the strength of this information ( even ) as King Yayāti ( when hurled down from heaven on his stock of merits having been exhausted through self-praise ) lived ( happily ) in the midst of pious souls.\*" ( 12 )

इति सूतो नरेन्द्रेण चोदितः सज्जमानया । उवाच वाचा राजानं स बाष्पपरिवद्धया ॥ १३ ॥  
 अब्रवीन्मे महाराज धर्ममेवानुपालयन् । अञ्जलिं राघवः कृत्वा शिरसाभिप्रणम्य च ॥ १४ ॥  
 सूत मद्बचनात् तस्य तातस्य विदितात्मनः । शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥ १५ ॥  
 सर्वमन्तःपुरं वाच्यं सूत मद्बचनात् त्वया । आरोग्यमविशेषेण यथार्हमभिवादनम् ॥ १६ ॥

\* We read in the Mahābhārata, Ādiparva, how when doomed to fall from heaven, King Yayāti requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics—Aṭṭaka, Pratardana, Vasumān and King Śibi had been practising austerities, and had a discourse with them ( Discourses LXXXVIII to XCIII ).

माता च मम कौसल्या कुशलं चाभिवादनम् । अप्रमादं च वक्तव्या ब्रूयाश्चैनमिदं वचः ॥ १७ ॥  
 धर्मनित्या यथाकालमन्यगारपरा भव । देवि देवस्य पादौ च देववत् परिपालय ॥ १८ ॥  
 अभिमानं च मानं च त्यक्त्वा वर्तस्व मातृपु । अनुराजानमार्या च कैकेयीमम्ब कारय ॥ १९ ॥  
 कुमारे भरते वृत्तिर्वर्तितव्या च राजवत् । अप्यज्येष्ठा हि राजानो राजधर्ममनुस्मर ॥ २० ॥

Urged thus by the emperor, the said charioteer replied to the king in a faltering voice choked with tears ( as follows ) :—( 13 ) "Joining his palms and offering respectful greetings with bent head and ( thus ) strictly following the prescribed course of conduct, O great king, Śrī Rāma ( a scion of Raghu ) said to me, 'The feet of that high-souled father ( of mine ), who has realized the Self and deserves to be greeted with bent head, should be saluted in my name, O charioteer ! ( 14-15 ) The whole gynaeceum, O charioteer, should be asked without distinction on my behalf of their welfare by you and should be offered greetings in order of their rank ( seniority ). ( 16 ) And my mother, Kausalyā, should be told of my welfare

and offered greetings ( on my behalf ) and assured of my punctiliousness ( with regard to my sacred obligations ). Again the following message should be delivered to her :—( 17 ) 'Remain constantly devoted to righteousness and attend the fire-sanctuary at the proper time ( the time of fire-worship ). And tend, O godly lady, the feet of your spouse as those of a deity. ( 18 ) Shaking off pride ( of descent ) and self-esteem ( born of seniority ), treat my ( other ) mothers on an equal footing. And, O mother, treat Kaikeyī, to whom the king is ( so ) devoted, as superior ( to you ). ( 19 ) Treatment should be accorded to Prince Bharata as to His Majesty. Even though junior ( in age ) kings deserve to be honoured. ( Pray ) bear in mind your duty towards a king. ( 20 )

भरतः कुशलं वाच्यो वाच्यो मद्रचनेन च । सर्वास्वेव यथान्यायं वृत्तिं वर्तस्व मातृपु ॥ २१ ॥  
 वक्तव्यश्च महाबाहुर्दिवाकु कुलनन्दनः । पितरं यौवराज्यस्थो राज्यस्थमनुपालय ॥ २२ ॥  
 अतिक्रान्तवया राजा मा स्मैनं व्यपरोरुधः । कुमारराज्ये जीवस्व तस्यैवाज्ञाप्रवर्तनात् ॥ २३ ॥  
 अब्रवीच्चापि मां भूयो भृशमश्रूणि वर्तयन् । मातेव मम माता ते द्रष्टव्या पुत्रगार्धिनी ॥ २४ ॥  
 इत्येवं मां महाबाहुर्ब्रुवन्नेव महायशः । रामो राजीवपत्राक्षो भृशमश्रूण्यवर्तयत् ॥ २५ ॥

"Bharata ( too ) should be told of my welfare and admonished ( in the following words ) on my behalf :—( Pray ) behave justly towards all your mothers. ( 21 ) The mighty-armed Bharata ( the delight of Ikṣvāku's race ) should be further exhorted ( as follows ) :—( Even ) when installed in the office of Prince Regent ( please ) serve your father, who ( still ) occupies the throne ( of Ayodhya ). ( 22 ) The king has gone beyond the age of rulership: do not dethrone him ( on this

score ). ( Therefore ) by keeping up his authority alone maintain yourself by the office of Prince Regent.' ( 23 ) Nay, shedding tears again and again, Śrī Rāma further asked me to tell Bharata :—'My mother ( Kausalyā ), who is excessively fond of myself ( her son ), should be looked upon as your ( own ) mother.' ( 24 ) Even while instructing me as aforesaid, the mighty-armed and highly illustrious Śrī Rāma, who has eyes resembling the petals of a lotus, shed tears again and again. ( 25 )

लक्ष्मणस्तु सुसंकुद्धो निःश्वसन् वाक्यमब्रवीत् । केनायमपराधेन राजपुत्रो विवासितः ॥ २६ ॥  
 राजा तु खलु कैकेय्या लघु चाश्रुत्य शासनम् । कृतं कार्यमकार्यं वा वयं येनाभिपीडिताः ॥ २७ ॥



यदि प्रव्राजितो रामो लोभकारणकारितम् । वरदाननिमित्तं वा सर्वथा दुष्कृतं कृतम् ॥ २८ ॥  
 इदं तावद् यथाकाममीश्वरस्य कृते कृतम् । रामस्य तु परित्यागे न हेतुमुपलक्ष्ये ॥ २९ ॥  
 असमीक्ष्य समारब्धं विरुद्धं बुद्धिलाघवात् । जनयिष्यति संकोशं राघवस्य विवासनम् ॥ ३० ॥  
 अहं तावन्महाराजे पितृत्वं नोपलक्ष्ये । भ्राता भर्ता च बन्धुश्च पिता च मम राघवः ॥ ३१ ॥  
 सर्वलोकप्रियं त्यक्त्वा सर्वलोकहिते रते । सर्वलोकोऽनुरज्येत कथं चानेन कर्मणा ॥ ३२ ॥  
 सर्वप्रजाभिरामं हि रामं प्रवाज्य धार्मिकम् । सर्वलोकविरोधेन कथं राजा भविष्यति ॥ ३३ ॥

"Highly enraged, Lakṣmaṇa for his part spoke hissing as follows:—'For what offence has this prince (Śrī Rāma) been exiled ? ( 26 ) Having quickly promised to carry out the command of Kaikeyī, the king executed it, not minding whether it was worth doing or not, as a result of which we have been subjected to excessive suffering. ( 27 ) If the event of Śrī Rāma having been exiled was brought about through greed ( for power ) or because a boon had been granted to that effect ( by the emperor ), a wholly undesirable act has been done. ( 28 ) Whether this was done according to the king's pleasure or through the will of Providence, I do not find any justification

whatsoever for Śrī Rāma's exile. ( 29 ) The exile of Śrī Rāma, which has been brought about contrary to usage without proper consideration due to short-sight, will lead to remorse. ( 30 ) I at any rate perceive no parenthood in the emperor, Śrī Rāma ( a scion of Raghu ) is my ( elder ) brother, master, kinsman and father too. ( 31 ) How can the entire populace be pleased through this act with the king, who is devoted to the good of all people having forsaken Śrī Rāma ( the beloved of all people ) ? ( 32 ) Having actually exiled the pious Śrī Rāma, the delighter of all the people, in opposition to the will of all people, how can father continue to be the king ?' ( 33 )

जानकी तु महाराज निःश्वसन्ती तपस्विनी । भूतोपहतचित्तेव विष्टिता विस्मृता स्थिता ॥ ३४ ॥  
 अदृष्टपूर्वव्यसना राजपुत्री यशस्विनी । तेन दुःखेन रुदती नैव मां किञ्चिदब्रवीत् ॥ ३५ ॥  
 उद्वीक्षमाणा भर्तारं मुखेन परिशुष्यता । मुमोच सहसा बाष्पं प्रयान्तमुपवीक्ष्य सा ॥ ३६ ॥  
 तथैव रामोऽश्रुमुखः कृताञ्जलिः स्थितोऽब्रवीत्लक्ष्मणबाहुपालितः ।  
 तथैव सीता रुदती तपस्विनी निरीक्षते राजरथं तथैव माम् ॥ ३७ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

"Sītā ( daughter of Janaka ), for her part, who is engaged in austerities, stood sighing and motionless, oblivious of everything as though her mind was possessed by a spirit, O emperor ! ( 34 ) Having never seen adversity before, the illustrious princess did not speak anything at all to me, weeping as she did due to the distress of her husband. ( 35 ) Seeing me about to

depart ( for Ayodhya ), she suddenly broke into tears as she stood looking at her husband with a withering face. ( 36 ) Precisely as aforesaid spoke Śrī Rāma, protected by the arms of Lakṣmaṇa, and standing with joined palms, his face covered with tears. And so did Sītā, engaged in austerities, gaze weeping on the royal chariot ( driven by me ) as well as on me." ( 37 )

Thus ends Canto Fifty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.

## एकोनषष्टितमः सर्गः

## Canto LIX

To satisfy the emperor's curiosity Sumantra tells him further of Śrī Rāma's departure for the forest, and also apprises him of the pitiable condition of the animate as well as of the inanimate creation in his realm as also of his capital consequent on Śrī Rāma's exile. Hearing of the woeful tale, Daśaratha raves like a madman in many ways in the presence of the charioteer-minister.

मम त्वद्या निवृत्तस्य न प्रावर्तन्त वर्तमानि । उष्णमशु विमुञ्चन्तो रामे सम्प्रस्थिते वनम् ॥ १ ॥  
 उभाभ्यां राजपुत्राभ्यामथ कृत्वाहमञ्जलिम् । प्रस्थितो रथमास्थाय तद् दुःखमपि धारयन् ॥ २ ॥  
 गुहेन सार्धं तत्रैव स्थितोऽस्मि दिवसान् बहून् । आशया यदि मां रामः पुनः शब्दापयेदिति ॥ ३ ॥  
 विषये ते महाराज महाव्यसनकर्षिताः । अपि वृक्षाः परिम्लानाः सपुष्पाङ्कुरकौरकाः ॥ ४ ॥  
 उपतप्तोदका नद्यः पल्वलानि सरांसि च । परिशुष्कपत्राशानि वनान्युपवनानि च ॥ ५ ॥  
 न च सर्पन्ति सत्त्वानि व्याला न प्रचरन्ति च । रामशोकाभिभूतं तन्निष्कृजमिव तद् वनम् ॥ ६ ॥  
 लीनपुष्करपत्राश्च नद्यश्च कलुषोदकाः । संतप्तपद्माः पद्मिन्यो लीनमीनविहंगमाः ॥ ७ ॥  
 जलजानि च पुष्पाणि माल्यानि स्थलजानि च । नातिभान्त्यल्पगन्धीनि फलानि च यथापुरम् ॥ ८ ॥  
 अत्रोद्यानानि शून्यानि प्रलीनविहगानि च । न चाभिरामानारामान् पश्यामि मनुजर्षभ ॥ ९ ॥

"Offering salutation with joined palms to both the princes on Śrī Rāma having duly departed for the forest, and mounting the chariot, I too forthwith made ready to depart (for Ayodhya), restraining that (unbearable) agony (of separation from Śrī Rāma). My horses, however, (even) as I turned my back (on Śrī Rāma) did not proceed on their journey (to Ayodhya) and stood shedding tears of grief. (1-2) I remained with Guha (the chieftain of Srīngaverpur) at his own place for many (three) days in the hope that Śrī Rāma might probably call me again (through foresters). (3) Withered through intense suffering, O great monarch, even trees in your kingdom with their flowers, shoots and buds have been blasted. (4) The water of the rivers as well as of ponds and lakes has got dried up. (Nay) the leaves in the wood and groves

have got withered. (5) Living beings (in the forest) do not move about nor do reptiles crawl (even in search of food), the (entire) living creation being overwhelmed with grief born of separation from Śrī Rāma. (Nay) the forest on the way is noiseless (too) as it were (though full of birds). (6) The water of the rivers, again, has become turbid and the leaves of the lotuses in them have fallen down. The lotuses in the ponds have got dried up and the fishes and water-fowls in them have perished. (7) Nay, giving forth very little fragrance, aquatic flowers and those growing on land do not look very charming and fruits (too) are not so luscious as before. (8) Desolate are the gardens in the city and the birds in them have disappeared. Nor do I find the parks (so) pleasing, O jewel among men! (9)



प्रविशन्तमयोध्यायां न कश्चिदभिनन्दति । नरा राममपश्यन्तो निःश्वसन्ति मुहुर्मुहुः ॥ १० ॥  
 देव राजरथं दृष्ट्वा विना राममिहागतम् । दूरादश्रुमुखः सर्वो राजमार्गे गतो जनः ॥ ११ ॥  
 हर्म्यैर्विमानैः प्रासादैरवेक्ष्य रथमागतम् । हाहाकारकृता नार्यो रामादर्शनकर्षिताः ॥ १२ ॥  
 आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः । अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः ॥ १३ ॥  
 नामित्राणां न मित्राणामुदासीनजनस्य च । अहमार्ततया कंचिद् विशेषं नोपलक्ष्ये ॥ १४ ॥  
 अप्रहृष्टमनुष्या च दीननागतुरंगमा । आर्तस्वरपरिम्लाना विनिःश्वसितनिःस्वना ॥ १५ ॥  
 निरानन्दा महाराज रामप्रव्राजनातुरा । कौसल्या पुत्रहीनेव अयोध्या प्रतिभाति मे ॥ १६ ॥

"None greeted me as I entered Ayodhya. Not perceiving Śrī Rāma, men sighed again and again. (10) Seeing from a distance the royal chariot arrived in Ayodhya without Śrī Rāma, O lord, all the people present on the main road had their faces covered with tears. (11) Perceiving from their mansions, seven-storeyed buildings and palaces the chariot returned (from the forest), the ladies, who were feeling distressed due to their not being able to see Śrī Rāma, broke into lamentation. (12) The ladies, who were sore afflicted (due to the exile of Śrī Rāma)

mutely gazed on one another with their large eyes flooded with an upsurge of tears, their collyrium washed (thereby). (13) I do not perceive any difference in point of affliction between his enemies, friends and neutrals. (14) With its cheerless men and women and wretched elephants and horses, (nay) looking blasted through plaintive cries and full of noise in the shape of sighs, O great monarch, Ayodhya appears to me joyless and distressed through the banishment of Śrī Rāma, like Empress Kausalyā, bereft of her son." (15-16)

सूतस्य वचनं श्रुत्वा वाचा परमदीनया । बाणोपहतया सूतमिदं वचनमब्रवीत् ॥ १७ ॥  
 कैकेय्या विनियुक्तेन पापाभिजनभावया । मया न मन्त्रकुशलैर्वृद्धैः सह समर्थितम् ॥ १८ ॥  
 न सुहृद्भिर्न चामात्यैर्मन्त्रयित्वा सनैगमैः । मयायमर्थः सम्मोहात् स्त्रीहेतोः सहसा कृतः ॥ १९ ॥  
 भवितव्यतया नूनमिदं वा व्यसनं महत् । कुलस्यास्य विनाशाय प्राप्तं सूत यदृच्छया ॥ २० ॥  
 सूत यद्यस्ति ते किञ्चिन्मयापि सुकृतं कृतम् । त्वं प्रापयाशु मां रामं प्राणाः संत्वरयन्ति माम् ॥ २१ ॥  
 यद्यद्यापि ममैवाशा निवर्तयतु राघवम् । न शक्यामि विना रामं सुहूर्तमपि जीवितुम् ॥ २२ ॥  
 अथवापि महाबाहुर्गतो दूरं भविष्यति । मामेव रथमारोप्य शीघ्रं रामाय दर्शय ॥ २३ ॥  
 वृत्तदंष्ट्रो महेष्वासः क्रानौ लक्ष्मणपूर्वजः । यदि जीवामि साध्वेनं पश्येयं सीतया सह ॥ २४ ॥  
 लोहिताक्षं महाबाहुमामुक्तमणिकुण्डलम् । रामं यदि न पश्येयं गमिष्यामि यमक्षयम् ॥ २५ ॥  
 अतो नु किं दुःखतरं योऽहमिक्ष्वाकुनन्दनम् । इमामवस्थामापन्नो नेह पश्यामि राघवम् ॥ २६ ॥  
 हा राम रामानुज हा हा वैदेहि तपस्विनि । न मां जानीत दुःखेन म्रियमाणमनाथवत् ॥ २७ ॥

Hearing the submission of Sumantra, Daśaratha made the following reply to the charioteer in a most piteous tone, faltering through tears:—( 17 ) "No deliberation was made by me (on the point of sending Rāma into exile) with the elders clever in giving counsel, dictated as I was by Kaikeyī of sinful birth and intention. ( 18 ) Without taking counsel with my well-

wishers and ministers including those well-versed in the Vedas, was this step precipitately taken by me through excessive infatuation in order to please my wife. ( 19 ) Or this great calamity has surely taken us by surprise by the will of Providence for the destruction of this race, O charioteer ! ( 20 ) If at all, O charioteer, any good turn has been done to you by me, take you me at once

to Rāma; ( for ) my senses are importunately hastening me ( to catch a last glimpse of Rāma ). ( 21 ) If my authority alone prevails even today, let anyone fetch Rāma back ( to Ayodhya ); ( for ) I shall not be able to survive without Rāma even for an hour or so. ( 22 ) Or maybe the mighty-armed prince might have gone afar ( by now ). ( In that case ) helping me on to a chariot, promptly show me to Rāma. ( 23 ) Where is that Rāma ( the eldest brother of Lakṣmaṇa ) who has pearl-like teeth and is possessed of a mighty bow ? I can survive only if I am properly able to see him with Sitā. ( 24 ) If

I am not able to see the mighty-armed Rāma with reddish eyes and adorned with ear-rings made of gems, I shall ( surely ) reach the abode of Yama ( the god of death ). ( 25 ) What can possibly be more painful to me than the fact that I do not behold Rāma ( a scion of Raghu ), the delight of the Ikṣvākus, at this juncture, when I am reduced to this ( wretched ) plight ? ( 26 ) Ah Rāma, ah Lakṣmaṇa ( younger brother of Rāma ), ah Sitā ( a princess of the Videha clan ), who are engaged in austerities, you do not know that I am dying through agony like a forlorn creature." ( 27 )

स तेन राजा दुःखेन भृशमर्षितचेतनः । अवगाढः सुदुष्पारं शोकसागरमब्रवीत् ॥ २८ ॥  
 रामशोकमहावेगः सीताविरहपारगः । श्वसितोर्मिमहावर्तो बाष्पवेगजलविलः ॥ २९ ॥  
 बाहुविक्षेपमीनोऽसौ विक्रन्दितमहास्वनः । प्रकीर्णकेशशैवालः कैकेयीवडवामुखः ॥ ३० ॥  
 ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः । वरवेलो नृशंसाया रामप्रव्राजनायतः ॥ ३१ ॥  
 यस्मिन् वत निमग्नोऽहं कौसल्ये राघवं विना । दुस्तरौ जीवता देवि मयायं शोकसागरः ॥ ३२ ॥

अशोभनं योऽहमिहाद्य राघवं दिदृक्षमाणो न लभे सलक्ष्मणम् ।

इतीव राजा विलपन् महायशाः पपात तूर्णं शयने स मूर्च्छितः ॥ ३३ ॥

इति विलपति पार्थिवे प्रनष्टे करुणतरं द्विगुणं च रामहेतोः ।

वचनमनुनिश्चम्य तस्य देवी भयमगमत् पुनरेव राममाता ॥ ३४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनषष्टितमः सर्गः ॥ ५९ ॥

His mind being overwhelmed with that ( unbearable ) agony, and plunged as he was in that ocean of grief, which was most difficult to cross, the aforesaid king spoke of his grief in terms of an ocean ( in the following words ) :—( 28 ) "This ocean of grief, in which alas ! I am plunged, O Kausalyā, bereft as I am of Rāma, is difficult for me to cross while I am living, O godly lady ! ( Consciousness of ) Rāma's grief ( caused by his separation from his parents, relations and friends etc. ) is its tremendous force. Severance from Sitā is the other shore to which it extends. Outgoing and ingoing breaths are the waves and whirlpools. It is rendered turbid by ( the water of rivers flowing into it in the shape of ) the upsurge of tears ( of Kausalyā and others ). The throwing about of arms

( in agony ) represents the ( leaping of ) fishes. The loud wailings represent its roaring. Dishevelled hair are the seaweeds. Kaikeyī represents the submarine fire. It is the source of ( showers in the form of ) the welling up of my tears. The words of Mantharā are ( so many ) mighty alligators infesting its waters. The couple of boons ( granted by me in favour of Kaikeyī ) represent its coastline and ( the term of ) Rāma's exile marks its extent. ( 29—32 ) It is ( most ) unfortunate that I am unable to clasp on Rāma ( a scion of Raghu ) along with Lakṣmaṇa on this spot today, even though I long to see them." Lamenting thus, that highly illustrious monarch immediately dropped senseless as it were on the couch. ( 33 ) When the emperor fainted while



lamenting most piteously for Rāma as mother ) once more fell a prey to  
aforesaid, Queen Kausalyā ( Śrī Rāma's twofold fear on hearing his wail. ( 34 )

*Thus ends Canto Fifty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa  
of Vālmiki, the work of a Rṣi and the oldest epic.*

## षष्टितमः सर्गः

### Canto LX

Sumantra does not succeed in soothing the agony of Kausalyā,  
who tossed about on the floor due to excess of grief over her  
separation from Śrī Rāma, even though he consoles her by  
telling her that Śrī Rāma, being resolute and high-  
minded, was living in the forest free from agony.

ततो भूतोपसृष्टेव वेपमाना पुनः पुनः । धरण्यां गतसत्त्वेव कौसल्या सूतमब्रवीत् ॥ १ ॥  
नय मां यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः । तान् विना क्षणमप्यद्य जीवितुं नोत्सहे ह्यहम् ॥ २ ॥  
निवर्तय रथं शीघ्रं दण्डकान् नय मामपि । अथ तान् नानुगच्छामि गमिष्यामि यमक्षयम् ॥ ३ ॥  
बाष्पवेगोपहतया स वाचा सज्जमानया । इदमाश्वासयन् देवी सूतः प्राञ्जलिरब्रवीत् ॥ ४ ॥  
त्यज शोकं च मोहं च सम्भ्रमं दुःखजं तथा । व्यवधूय च संतापं वने वस्यति राघवः ॥ ५ ॥  
लक्ष्मणश्चापि रामस्य पादौ परिचरन् वने । आराधयति धर्मज्ञः परलोकं जितेन्द्रियः ॥ ६ ॥

Trembling again and again as though  
possessed by a spirit, and lying on the  
floor as though life had departed from  
her, Kausalyā thereupon spoke to  
Sumantra ( as follows ) :— ( 1 ) "Take  
me to the place where Rāma ( a scion of  
Kakutstha ), Sitā and Lakṣmaṇa happen  
to be; for without them I cannot bear to  
live even for a moment longer today.  
( 2 ) Quickly take the chariot back and  
convey me too to the Daṇḍaka forest.  
In case I do not follow them, I will  
proceed to the abode of Death." ( 3 )

Seeking to comfort the queen, the  
aforesaid charioteer submitted ( to her )  
with joined palms as follows in a falter-  
ing voice choked with an upsurge of  
tears :— ( 4 ) "Abandon grief and  
infatuation as well as agitation born of  
sorrow; for, shaking off agony, Śrī Rāma  
( a scion of Raghu ) will take up his abode  
in the forest. ( 5 ) Serving the feet of  
Śrī Rāma in the forest, Lakṣmaṇa too,  
who knows what is right and has  
subdued his senses, is straightening his  
path to the other world ( thereby ). ( 6 )

विजनेऽपि वने सीता वासं प्राप्य गृहेष्विव । विश्रम्भं लभतेऽभीता रामे विन्यस्तमानसा ॥ ७ ॥  
नास्या दैन्यं कृतं किञ्चित् सुसूक्ष्ममपि लक्ष्यते । उचितेव प्रवासानां वैदेही प्रतिभाति मे ॥ ८ ॥  
नगरोपवनं गत्वा यथा स्म रमते पुरा । तथैव रमते सीता निर्जनेषु वनेष्वपि ॥ ९ ॥  
बालेव रमते सीता बालचन्द्रनिभानना । रामा रामे ह्यदीनात्मा विजनेऽपि वने सती ॥ १० ॥  
तद्गतं हृदयं यस्यास्तदधीनं च जीवितम् । अयोध्या हि भवेदस्या रामहीना तथा वनम् ॥ ११ ॥  
परिपृच्छति वैदेही ग्रामांश्च नगराणि च । गतिं दृष्ट्वा नदीनां च पादपान् त्रिविधानपि ॥ १२ ॥  
रामं वा लक्ष्मणं वापि दृष्ट्वा जानाति जानकी । अयोध्या क्रोशमात्रे तु विहारमिव सा श्रिता ॥ १३ ॥  
इदमेव स्मराम्यस्याः सहसैवोपजल्पितम् । कैकेयीसंश्रितं जल्पं नेदानीं प्रतिभाति माम् ॥ १४ ॥

"Getting her abode even in a lonely forest, Sitā, whose mind stands focussed on Śrī Rāma, remains undaunted and enjoys complacency ( even ) as in her ( own ) house. ( 7 ) Not the faintest dejection of any kind caused by her exile is traceable in her. The daughter of Janaka ( the ruler of the Videha kingdom ) appears to me as though accustomed to staying away from home ( now and then ). ( 8 ) Sitā finds as much delight in lonely forests as she used to do in the past whenever she visited the groves in the precincts of the city. ( 9 ) The charming and virtuous Sitā, whose countenance shone like the full moon and who was ( ever ) undepressed in spirits, surely found delight as a girl even in the lonely forest in the presence of Śrī

Rāma. ( 10 ) Devoid of Śrī Rāma ( however ) Ayodhya too would be no better than a forest to Sitā, whose heart is intent on him and whose life is dependent on him. ( 11 ) Seeing villages and cities too as well as the flow of rivers as also trees of every description, Sitā ( a princess of the Videha clan ) makes inquiries ( concerning them of Rāma or Lakṣmaṇa, whoever is by her side ). ( 12 ) Finding Śrī Rāma or Lakṣmaṇa ( beside her ), the daughter of Janaka feels that she is as it were on a visit to a pleasure-garden only a couple of miles away from Ayodhya. ( 13 ) I remember only this much pertaining to Sitā. The remark uttered by her only in an unguarded moment concerning Kaikeyī does not strike me ( just ) at present." ( 14 )

ध्वंसयित्वा तु तद् वाक्यं प्रमादात् पर्युपस्थितम् । ह्लादनं वचनं सूतो देव्या मधुरमब्रवीत् ॥ १५ ॥  
 अध्वना वातवेगेन सम्भ्रमेणातपेन च । न विगच्छति वैदेह्याश्चन्द्रांशुसदृशी प्रभा ॥ १६ ॥  
 सदृशं शतपत्रस्य पूर्णचन्द्रोपमप्रभम् । वदनं तद् वदान्याया वैदेह्या न विकम्पते ॥ १७ ॥  
 अलङ्कारमरक्ताभावलङ्कारसवर्जितौ । अद्यापि चरणौ तस्याः पद्मकोशसमप्रभौ ॥ १८ ॥  
 नूपुरोत्कृष्टलीलेव खेलं गच्छति भामिनी । इदानीमपि वैदेही तद्दरागान्यस्तभूषणा ॥ १९ ॥  
 गजं वा वीक्ष्य सिंहं वा व्याघ्रं वा वनमाश्रिता । नाहारयति संत्रासं बाहू रामस्य संश्रिता ॥ २० ॥  
 न शोच्यास्ते न चात्मा ते शोच्यो नापि जनाधिपः । इदं हि चरितं लोके प्रतिष्ठास्यति शाश्वतम् ॥ २१ ॥  
 विधूय शोकं परिहृष्टमानसा महर्षियाते पथि सुव्यवस्थिताः ।  
 वने रता वन्यफलाशनाः पितुः शुभां प्रतिज्ञां प्रतिपालयन्ति ते ॥ २२ ॥  
 तथापि सूतेन सुयुक्तवादिना निवार्यमाणां सुतशोककश्चिता ।  
 न चैव देवी विरराम कूजितात् प्रियेति पुत्रेति च राघवेति च ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे षष्ठितमः सर्गः ॥ ६० ॥

Skiping over that reference that had escaped from his lips through inadvertence, the charioteer spoke the following agreeable words that brought delight to the queen:—( 15 ) "The splendour of Sitā ( a princess of the Videha clan ), which resembles the moonlight, does not fade through ( fatigue of the ) journey, the violence of the winds, agitation ( caused by the sight of fearful beasts etc. ) and the heat of the sun. ( 16 ) The well-known face of a princess of the

Videha clan ), which resembles a lotus and whose effulgence vies with that of the full moon, never fades. ( 17 ) Her soles, which, though no longer painted with Alakta ( the red juice obtained from the resin of certain trees ), still look red as Alakta and cast an effulgence akin to that of a lotus bud. ( 18 ) The high-minded Sitā ( a princess of the Videha clan ), who has not renounced her jewels out of love for Śrī Rāma ( who is pleased to see her adorned ), walks in a charming gait, as though



outvying the cackling of swans by ( the music of ) her anklets. ( 19 ) Though living in the forest, she does not give way to fear on seeing an elephant or a lion or a tiger, fully dependent as she is on the arms of Śrī Rāma. ( 20 ) Neither they nor your own self nor the king deserves to be pitied. This story ( of Śrī Rāma ) will abide in the world for ever. ( 21 ) Having shaken off grief, the ( three ) exiles, who are firmly established with a highly delighted

mind on the path trodden by eminent sages and are enamoured of the forest are fully implementing the sacred vow of their father, living on wild fruit ( etc. alone )". ( 22 ) Even though being forbidden in the aforesaid manner by the charioteer, who spoke high reasonable words, the queen ( Kausalyā ) who was torn with grief caused by separation from her son, did not cease in the least from crying out: "O my darling O my son !! O scion of Raghu !!!" ( 23

*Thus ends Canto Sixty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.*

## एकषष्टितमः सर्गः

### Canto LXI

Apprehending danger to the king from his inability to bear the grief caused by separation from Śrī Rāma, Kausalyā, though foremost among devoted wives, twits Daśaratha.

वनं गते धर्मरते रामे रमयतां वरे । कौसल्या रुदती चार्ता भर्तारमिदमब्रवीत् ॥ १ ॥  
यद्यपि त्रिषु लोकेषु प्रथितं ते महद् यशः । सानुक्रोशो वदान्यश्च प्रियवादी च राघवः ॥ २ ॥  
कथं नरवरश्रेष्ठ पुत्रौ तौ सह सीतया । दुःखितौ सुखसंवृद्धौ वने दुःखं सहिष्यतः ॥ ३ ॥  
सा नूनं तरुणी श्यामा सुकुमारी सुखोचिता । कथमुष्णं च शीतं च मैथिली विसहिष्यते ॥ ४ ॥  
भुक्त्वाशनं विशालाक्षी सूपदंशान्वितं शुभम् । वन्यं नैवारमाहारं कथं सीतोपभोक्ष्यते ॥ ५ ॥  
गीतवादित्रनिर्घोषं श्रुत्वा शुभसमन्विता । कथं क्रव्यादसिंहानां शब्दं श्रोष्यत्यशोभनम् ॥ ६ ॥

Śrī Rāma, who was devoted to righteousness and was the foremost among those who bring delight ( to the people ), having departed for the forest, Kausalyā, who was feeling distressed ( due to separation from her son ) spoke weeping to her husband as follows:—( 1 ) "Although your great glory is extended through ( all ) the three worlds, and it is well known that you ( a scion of Raghu ) are full of compassion and generous and speak kindly ( to all ), you never paused to think how your aforesaid two sons ( Rāma and Lakṣmaṇa ) with Sitā, who have been brought up in ease, will endure suffering in the forest

when faced with hardships, O jewel among the foremost of men ! ( 2-3 ) Indeed how will that young and delicate-bodied princess of Mithila, who is still about sixteen years of age and is deserving of comforts, bear heat and cold ? ( 4 ) How, having partaken of a rich diet with delicious sauces and other seasoned articles, will the large-eyed Sitā live on meals consisting of wild rice ? ( 5 ) How, having listened to the sweet strains of vocal and instrumental music, will Sitā ( who is richly endowed with auspicious qualities ) bear to hear the unpleasant roar of lions, animals that feed on flesh ? ( 6 )

महेन्द्रध्वजसंकाशः क नु शेते महाभुजः । भुजं परिशसंकाशमुपाधाय महाबलः ॥ ७ ॥  
 पद्मवर्णं सुकेशान्तं पद्मनिःश्वासमुत्तमम् । कदा द्रक्ष्यामि रामस्य वदनं पुष्करेक्षणम् ॥ ८ ॥  
 वज्रसारमयं नूनं हृदयं मे न संशयः । अपश्यन्त्या न तं यद् वै फलतीदं सहस्रधा ॥ ९ ॥  
 यत् त्वया कर्णं कर्म व्यपोह्य मम बान्धवाः । निरस्ताः परिधावन्ति सुखार्हाः कृपणा वने ॥ १० ॥  
 यदि पञ्चदशे वर्षे राघवः पुनरेष्यति । जह्याद् राज्यं च कोशं च भरतो नोपलक्ष्यते ॥ ११ ॥

"Where does the mighty-armed prince (Rāma),—who is possessed of great might and resembles ( in delighting all ) the banner raised in honour of the mighty Indra on the 12th of the bright half of Bhādrapada as a mark of festivities—repose placing his arm, stout as an iron club, under his head for support ? ( 7 ) When shall I behold ( again ) the exquisite countenance of Rāma, which possesses the hue of a lotus ( leaf ) and is decked with lovely locks, ( nay ) whose breath emits the fragrance of a lotus and which is possessed of lotus-like eyes ?

( 8 ) Surely my heart is made of a substance as hard as adamant: there is no doubt about it, as ( is clear from the fact that ) it does not break into a thousand pieces even while I do not behold him ! ( 9 ) ( Indeed ) it was a cruel act ( on your part ) that, expelled by you, my near and dear ones, who were deserving of comforts, knock about in a wretched condition in the forest, leaving the city ! ( 10 ) ( Even ) if Rāma ( a scion of Raghu ) returns ( to Ayodhya ) in the fifteenth year, it is not expected that Bharata will relinquish the sovereignty and the exchequer. ( 11 )

भोजयन्ति किल श्राद्धे केचित् स्वानेव बान्धवान् । ततः पश्चात् समीक्षन्ते कृतकार्या द्विजोत्तमान् ॥ १२ ॥  
 तत्र ये गुणवन्तश्च विद्वान्श्च द्विजातयः । न पश्चात् तेऽभिमन्यन्ते सुधामपि सुरोपमाः ॥ १३ ॥  
 ब्राह्मणेष्वपि वृत्तेषु भुक्तशेषं द्विजोत्तमाः । नाभ्युपेतुमलं प्राज्ञाः शृङ्गच्छेदमिवर्षभाः ॥ १४ ॥  
 एवं कनीयसा भ्रात्रा भुक्तं राज्यं विशाम्पते । भ्राता ज्येष्ठो वरिष्ठश्च किमर्थं नावमन्यते ॥ १५ ॥  
 न परेणाहृतं भक्ष्यं व्याघ्रः खादितुमिच्छति । एवमेव नरव्याघ्रः परलीढं न मंस्यते ॥ १६ ॥  
 हविराज्यं पुरोडाशः कुशा यूपाश्च खादिराः । नैतानि यातयामानि कुर्वन्ति पुनरध्वरे ॥ १७ ॥  
 तथा ह्यात्तमिदं राज्यं हृतसारां सुरामिव । नाभिमन्तुमलं रामो नष्टसोममिवाध्वरम् ॥ १८ ॥  
 नैवविधमसत्कारं राघवो मर्षयिष्यति । बलवानिव शार्दूलो वालधेरभिमर्शनम् ॥ १९ ॥

"It is a well-known fact that some householders feed their own relations ( daughter's sons and others ) on the occasion of a Śrāddha ( a ceremony in honour and for the benefit of dead relatives on their death anniversary and at other times ) and their object ( in the shape of making special gifts in their favour ) having been accomplished, attend to the foremost of ( other ) Brahmans ( invited for the Śrāddha ) afterwards. ( 12 ) Of them such Brahmans as are men of character, learned and godlike do not accept afterwards even food which is delicious as ambrosia. ( 13 ) Even though it may be Brahmans that have finished

their meals ( in the first instance ), great Brahmans, who are highly enlightened, would not consent to partake of what is left after others have finished their meal, any more than bulls of excellent breed would brook the severance of their horns. ( 14 ) Why ( then ) will Rāma ( who is the eldest and most deserving brother ) not likewise disdain a kingship ( already ) enjoyed by a younger brother, O ruler of the people ? ( 15 ) A tiger would not partake of the food brought by another; even so Rāma ( a tiger among men ) would not set his heart on that which has been enjoyed by another. ( 16 ) The wise do not use for a second time in a sacrifice the following



already used ( in another sacrifice ), viz, sacrificial food, ghee, Puroḍāśa ( a mass of ground rice rounded into a kind of cake, usually divided into pieces placed on receptacles and offered as an oblation in fire ), blades of Kuśa grass and sacrificial posts of Khadira wood. ( 17 ) Even so Rāma ( too ) will not be able to accept this sovereignty already

enjoyed ( by Bharata ), any more than one would set one's heart on win deprived of its essence or on the remnant of the beverage called Soma, which is drunk during sacrificial performances ( 18 ) Rāma ( a scion of Raghu ) will not suffer such indignity any more than a mighty tiger would brook the twisting of its tail. ( 19 )

नैतस्य सहिता लोका भयं कुर्युर्महामृधे । अधर्मं त्विह धर्मात्मा लोकं धर्मेण योजयेत् ॥ २० ॥  
नन्वसौ काञ्चनैवर्णिर्महावीर्यो महाभुजः । युगान्त इव भूतानि सागरानपि निर्दहेत् ॥ २१ ॥  
स तादृशः सिंहवलो वृषभाक्षो नरर्षभः । स्वयमेव हतः पित्रा जलजेनात्मजो यथा ॥ २२ ॥  
द्विजातिचरितो धर्मः शास्त्रे दृष्टः सनातनैः । यदि ते धर्मनिरते त्वया पुत्रे विवासिते ॥ २३ ॥  
गतिरेका पतिर्नार्या द्वितीया गतिरात्मजः । तृतीया ज्ञातयो राजंश्चतुर्थी नैव विद्यते ॥ २४ ॥  
तत्र त्वं मम नैवामि रामश्च वनमाहितः । न वनं गन्तुमिच्छामि सर्वथा हा हता त्वया ॥ २५ ॥

हतं त्वया राष्ट्रमिदं सराज्यं हताः स्म सर्वाः सह मन्त्रिभिश्च ।

हता सपुत्रास्मि हताश्च पौराः सुतश्च भार्या च तव प्रहृष्टौ ॥ २६ ॥

( All ) the worlds combined ( against him ) would not be able to inspire terror into him ( even ) in a major conflict. He ( however ) did not wrest the throne of Ayodhya ( even though capable of doing so ) because, his mind being intent on righteousness, he is vowed to lead ( even ) unrighteous people towards righteousness ( by setting a noble example before them ). ( 20 ) That mighty-armed prince, possessed as he is of extraordinary might, can, if he so wills, even dry up the oceans by his shafts with gilded feathers ( even ) as the god of destruction dissolves the elements at the time of universal dissolution. ( 21 ) That jewel among men, who is so powerful as indicated above, nay, who possesses the strength of a lion and has eyes big as those of a bull, has been ruined by his own father even as the brood of a fish are devoured by the fish itself. ( 22 ) A son who is deeply devoted to righteousness having been exiled by you, it is problematic

whether the path of virtue discovered by the ancient sages and followed by the twice-born really exists in your eyes.

( 23 ) The main support of a woman is her husband, the second is her son, the third is her kindred; there is no fourth support at all, O king ! ( 24 ) Of the aforementioned ( three ) supports, you ( my husband ) are surely no support for me ( inasmuch as you are under the thumb of my co-wife ; ) while Rāma has been sent away to the forest. I do not wish to proceed to the forest ( since I cannot live apart from you ). ( In this way ) alas ! have been utterly destroyed by you. ( 25 ) This kingdom ( of Kosala ) along with other ( neighbouring ) kingdom has been ruined by you. Nay, we along ( your people ) along with the counsellors have been destroyed by you. I stand doomed with my son ( Rāma ). The citizens too have been ruined. Only your son ( Bharata ) and wife ( Kaikeyī ) feel greatly delighted. ( 26 )

इमां गिरं दारुणशब्दसंहितां निराम्य रामेति मुमोह दुःखितः ।

ततः स शोकं प्रविवेश पार्थिवः स्वदुष्कृतं चापि पुनस्तथास्मरत् ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकषष्टितमः सर्गः ॥ ६१ ॥

Distressed to hear this condemnation ( of the emperor by Kausalyā ), couched in harsh words, the emperor fell into a swoon, crying "O Rāma !" He then

got plunged in grief and also vividly recalled once more his ( past ) misdeed ( responsible for his present calamity ). ( 27 )

*Thus ends Canto Sixty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## द्विषष्टितमः सर्गः

### Canto LXII

When reproached in harsh words by Kausalyā, though already feeling disconsolate through separation from his sons and daughter-in-law, Daśaratha falls into a swoon recalling his past sin in the form of killing a hermit boy, which was responsible for his present misfortune. On waking from his swoon he tries with joined palms to conciliate Kausalyā and on the latter reciprocating his sentiments, the emperor is lulled into a nap.

एवं तु क्रुद्धया राजा राममात्रा सशोकया । श्रावितः परुषं वाक्यं चिन्तयामास दुःखितः ॥ १ ॥  
चिन्तयित्वा स च नृपो मोहव्याकुलितेन्द्रियः । अथ दीर्घेण कालेन संज्ञामाप परंतपः ॥ २ ॥  
स संज्ञामुपलभ्यैव दीर्घमुष्णं च निःश्वसन् । कौसल्यां पार्श्वतो दृष्ट्वा ततश्चिन्तामुपागमत् ॥ ३ ॥  
तस्य चिन्तयमानस्य प्रत्यभात् कर्म दुष्कृतम् । यदनेन कृतं पूर्वमज्ञानाच्छब्दवेधिना ॥ ४ ॥  
अमनास्तेन शोकेन रामशोकेन च प्रभुः । द्वाभ्यामपि महाराजः शोकाभ्यामभितप्यते ॥ ५ ॥  
दह्यमानस्तु शोकाभ्यां कौसल्यामाह दुःखितः । वेपमानोऽञ्जलिं कृत्वा प्रसादार्थमवाङ्मुखः ॥ ६ ॥

Told harsh words as aforesaid by the angry Kausalyā ( Śrī Rāma's mother ), who was full of grief, the king for his part felt distressed and fell a brooding. ( 1 ) Nay, having reflected ( a while ) the aforesaid monarch found his senses confused due to ( a spell of ) unconsciousness. And it was after a long time that the emperor ( who was noted for subduing his enemies ) regained consciousness. ( 2 ) Again, heaving a doleful sigh immediately on regaining consciousness, he relapsed into brooding on seeing Kausalyā by his side. ( 3 ) ( Even ) as he reflected, the sinful deed that

had been unwittingly perpetrated by him in the past while hitting a mark ( screened from sight ) with the help of sound ( alone ) flashed on his mind. ( 4 ) The mighty emperor felt disconcerted through remorse caused by the thought ( of that sinful deed ) as well as through grief born of separation from Śrī Rāma and was tormented with the dual grief. ( 5 ) Joining his palms in order to propitiate Kausalyā, the king, who was being consumed by the twofold grief and was feeling afflicted ( thereby ), spoke trembling ( as follows ) to Kausalyā, his face hanging downward:— ( 6 )



प्रसादये त्वां कौसल्ये रचितोऽयं मयाञ्जलिः । वत्सला चानृशंसा च त्वं हि नित्यं परेष्वपि ॥ ७ ॥  
 भर्ता तु खलु नारीणां गुणवान् निर्गुणोऽपि वा । धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतम् ॥ ८ ॥  
 सा त्वं धर्मपरा नित्यं दृष्टलोकपरावरा । नार्हसे विप्रियं वक्तुं दुःखितापि सुदुःखितम् ॥ ९ ॥  
 तद् वाक्यं करुणं राज्ञः श्रुत्वा दीनस्य भाषितम् । कौसल्या व्यसृजद् वाष्पं प्रणालीव नवोदकम् ॥ १० ॥  
 सा मूर्ध्नि वद्ध्वा रुदती राज्ञः पद्ममिवाञ्जलिम् । सम्भ्रमादब्रवीत् व्रस्ता त्वरमाणाक्षरं वचः ॥ ११ ॥

"I seek your favour, O Kausalyā ! Here is my supplication to you ( with joined palms ). In fact you are ever full of affection even to your enemies and tender-hearted. ( 7 ) The husband for his part, be he full of virtues or even lacking in them, is indeed a visible deity to ladies knowing what is right, O godly lady ! ( 8 ) Though afflicted, you, who are not only conversant with the principles of righteousness of every kind but also ever devoted to righteousness and have seen ( both )

good and evil fortune in the world, ought not to have told me unpalatable things greatly afflicted as I am." ( 9 ) Hearing that piteous appeal uttered by the wretched king, Kausalyā shed tears ( even ) as a drain allows rain water to flow through it. ( 10 ) Interlocking on her ( own ) head the king's palm joined in the form of a lotus, Kausalyā who felt dismayed ( with the thought of having wronged her husband ), spoke weeping in hurried tones through confusion ( as follows ) :—( 11 )

प्रसीद शिरसा याचे भूमौ निपतितास्मि ते । याचितास्मि हता देव क्षन्तव्याहं नहि त्वया ॥ १२ ॥  
 नैषा हि सा स्त्री भवति श्लाघनीयेन धीमता । उभयोर्लोकयोर्लोकैः पत्या या सम्प्रसाद्यते ॥ १३ ॥  
 जानामि धर्मं धर्मज्ञ त्वां जाने सत्यवादिनम् । पुत्रशोकार्तया तत्तु मया किमपि भाषितम् ॥ १४ ॥  
 शोको नाशयते धैर्यं शोको नाशयते श्रुतम् । शोको नाशयते सर्वं नास्ति शोकसमो रिपुः ॥ १५ ॥  
 शक्यमापतितः सोढुं प्रहारो रिपुहस्ततः । सोढुमापतितः शोकः सुसूक्ष्मोऽपि न शक्यते ॥ १६ ॥  
 वनवासाय रामस्य पञ्चरात्रोऽत्र गण्यते । यः शोकहतहर्षायाः पञ्चवर्षोपमो मम ॥ १७ ॥  
 तं हि चिन्तयमानायाः शोकोऽयं हृदि वर्धते । नदीनामिव वेगेन समुद्रसलिलं महत् ॥ १८ ॥  
 एवं हि कथयन्त्यास्तु कौसल्यायाः शुभं वचः । मन्दरश्मिरभूत् सूर्यो रजनी चाभ्यवर्तत ॥ १९ ॥  
 अथ प्रह्लादितो वाक्यैर्देव्या कौसल्यया नृपः । शोकेन च समाक्रान्तो निद्राया वशमेयिवान् ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे द्विषष्टितमः सर्गः ॥ ६२ ॥

"Be gracious ( to me ) : I entreat you with bowed head and lie prostrate ( at your feet ). Since I have been entreated by you ( my superior, which is a matter for shame to me ), I am ruined. In any case I do not deserve to be pardoned by you ( and court punishment at your hands for the wrong done by me to you ). ( 12 ) Surely she is not a woman of noble descent, who is earnestly propitiated by her wise husband, who is praiseworthy ( adorable ) for her in both the worlds. ( 13 ) I know my duty ( towards you ), O

knower of what is right, and ( also know you to be veracious. Something unseemly was, however, uttered by me, stricken as I was with grief caused by separation from my son. ( 14 ) Grief eradicates patience, grief effaces learning. Grief destroys all, there is no enemy like grief. ( 15 ) A blow that has descended from the hands of an enemy can be sustained. Grief ( however ) that has appeared all of a sudden cannot be endured even though it is very minute. ( 16 ) The period of five nights that has elapsed since Rāma left

for sojourning in the forest is reckoned as equal ( in length ) to five years at this moment by me, whose joy has been marred by grief. ( 17 ) Even as I think of Rāma, this grief ( born of separation from him ) abiding in my breast grows ( in intensity ), in the same way as the water of an ocean

swells with the rapid inflow of rivers." ( 18 ) While Kausalyā was speaking conciliatory words as aforesaid, the sun's rays became faint and the night prevailed. ( 19 ) Cheered by Queen Kausalyā in so many words and overpowered by grief, the king forthwith fell into the grip of slumber. ( 20 )

*Thus ends Canto Sixty-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## त्रिषष्टितमः सर्गः

### Canto LXIII

Waking from sleep after a while and recalling his sinful deed, which spelt death to him, Daśaratha proceeds to tell Kausalyā how, while he was Prince Regent of Ayodhya, he went out a hunting in the forest one day and heard during the last watch of the night the sound of a hermit boy filling his pitcher with water by submerging it into Sarayu river. Mistaking the gurgling sound for the trumpeting of an elephant, the prince hit the boy with an arrow, which dug deep into his body and mortally wounded him. On approaching his quarry he discovered the fatal blunder and tendered his heartfelt apology to the hermit boy, who asked him to extract the arrow from his body and report the matter to his aged parents. The boy died immediately the arrow was taken out of his body.

प्रतिबुद्धो सुहृतेन शोकोपहतचेतनः । अथ राजा दशरथः स चिन्तामभ्यपद्यत ॥ १ ॥  
 रामलक्ष्मणयोश्चैव विवासाद् वासवोपमम् । आपेदे उपसर्गस्तं तमः सूर्यमिवासुरम् ॥ २ ॥  
 सभार्ये हि गते रामे कौसल्यां कोसलेश्वरः । विवक्षुरसितापाङ्गी स्मृत्वा दुष्कृतमात्मनः ॥ ३ ॥  
 स राजा रजनीं पथीं रामे प्रव्राजिते वनम् । अर्धरात्रे दशरथः सोऽस्मरद् दुष्कृतं कृतम् ॥ ४ ॥  
 स राजा पुत्रशोकार्तः स्मृत्वा दुष्कृतमात्मनः । कौसल्यां पुत्रशोकार्तामिदं वचनमब्रवीत् ॥ ५ ॥

Having awoke from sleep after an hour or so, the said King Daśaratha, whose mind was obscured through grief, ( now ) fell a prey to anxiety. ( 1 ) Consequent on the banishment of Śrī Rāma and Lakṣmaṇa grief had seized the king, who vied ( in might and splendour ) with Indra ( the ruler of

gods ), ( even ) as obscurity, which is attributed to the demon Rāhu ( also recognized as a planet ), seizes the sun ( at the time of a solar eclipse ). ( 2 ) Recollecting his misdeed ( as responsible for his present misfortune in the shape of separation from his sons and daughter-in-law ) when Śrī Rāma had actually



departed ( for the forest ) with his wife ( and Lakṣmaṇa ), Daśaratha ( the king of Kosala ) felt inclined to tell Kausalyā, the corners of whose eyes were noted for their dark colour, ( all ) about it. ( 3 ) On the sixth night after Śrī Rāma had been sent into exile the celebrated King Daśaratha remembered at midnight

the misdeed perpetrated ( by him ). ( 4 ) Recollecting his misdeed, the aforesaid monarch, who was stricken with grief caused by separation from his son, spoke as follows to Kausalyā, who was ( equally ) stricken with grief born of separation from her son:— ( 5 )

यदाचरति कल्याणि शुभं वा यदि वाशुभम् । तदेव लभते भद्रे कर्ता कर्मजमात्मनः ॥ ६ ॥  
गुरुलाघवमर्थानामारम्भे कर्मणां फलम् । दोषं वा यो न जानाति स बाल इति होच्यते ॥ ७ ॥  
कश्चिदाम्रवणं छित्त्वा पलाशांश्च निषिञ्चति । पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे ॥ ८ ॥  
अविज्ञाय फलं यो हि कर्म त्वेवानुधावति । स शोचेत् फलवेलायां यथा किंशुकसेचकः ॥ ९ ॥  
सोऽहमाम्रवणं छित्त्वा पलाशांश्च न्यषेचयम् । रामं फलागमे त्यक्त्वा पश्चाच्छोचामि दुर्मतिः ॥ १० ॥

"A doer surely reaps, O blessed lady, the fruit of his own deeds corresponding to the nature, good or evil, of that which he does, O gracious one ! ( 6 ) He who does not reckon, while undertaking actions, the relative importance of their fruits as well as the advantages or disadvantages accruing from them is surely dubbed as a fool. ( 7 ) Anyone who, cutting down a ( whole ) mango grove ( because of its unattractive and tiny blossoms ) nourishes ( a cluster of ) Palāśa trees expecting ( large and

luscious ) fruits on seeing their ( charming and big ) flowers repents at the time of their fruition. ( 8 ) Indeed like the man who nourishes a Kimśuka tree, he who embarks on action alone, not minding the consequences, is sure to repent when the action bears fruit. ( 9 ) Cutting down a mango grove I have accordingly watered Palāśa trees and sending away Rāma ( to the forest ) at a time when the said mango grove was going to bear fruit, I repent, a fool that I am ! ( 10 )

लब्धशब्देन कौसल्ये कुमारेण धनुष्मता । कुमारः शब्दवेध्रीति मया पापमिदं कृतम् ॥ ११ ॥  
तदिदं मंऽनुसम्प्राप्तं देवि दुःखं स्वयंकृतम् । सम्मोहादिह बालेन यथा स्याद् भक्षितं विषम् ॥ १२ ॥  
यथान्यः पुरुषः कश्चित् पलाशैर्मोहितो भवेत् । एवं मयाप्यविज्ञातं शब्दवेध्यमिदं फलम् ॥ १३ ॥  
देव्यनुदा त्वमभवो युवराजो भवाम्यहम् । ततः प्रावृडनुप्राप्ता मम कामविवर्धिनी ॥ १४ ॥

"The sin which I am going to describe ( now ) was perpetrated by me, O Kausalyā, while I was ( yet ) a prince wielding a bow ( and arrows ) and had won the title of a prince clever in hitting an invisible mark with the help of a sound made by it. ( 11 ) This disaster, which was earned by myself, has been reaped by me, O godly lady, in the same way as poison may be swallowed by a child through excessive folly. ( 12 ) ( Even ) as a common man would be deluded by the ( charming red )

blossoms of a Palāśa tree ( and misled to think that it would yield equally large and delicious fruits ), so it was never suspected by me that the dexterity ( acquired by me ) in hitting an invisible mark with the help of its sound would yield such a disastrous result. ( 13 ) You were not married ( with me till then ), O pious lady, and I was ( only ) Prince Regent ( at that time ). Then set in the monsoon, which keenly enhanced my passion ( for hunting ). ( 14 )

अपास्य हि रसान् भौमांस्तप्त्वा च जगदंशुभिः । परेताचरितां भीमां रविराचरते दिशम् ॥ १५ ॥  
 उष्णमन्तर्दधे सद्यः स्निग्धा ददृशिरे घनाः । ततो जहृषिरे सर्वे मेकसारङ्गबर्हिणः ॥ १६ ॥  
 क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव पतत्रिणः । वृष्टिवातावधूताग्रान् पादपानभिपेदिरे ॥ १७ ॥  
 पतितेनाम्भसाऽऽच्छन्नः पतमानेन चासकृत् । आबभौ मत्तसारङ्गस्तोयराशिरिवाचलः ॥ १८ ॥  
 पाण्डुरारुणवर्णानि श्रोतांसि विमलयन्पि । सुसुबुर्गिरिधातुभ्यः समस्मानि भुजंगवत् ॥ १९ ॥

"Sucking the moisture of the earth and scorching the world with its rays, the sun had begun to course through the (southern) quarter haunted by spirits and therefore exciting fear. (15) Clouds laden with moisture appeared (in the sky) and the heat vanished all of a sudden. Frogs, the Chātaka birds and peacocks all rejoiced in consequence. (16) Birds, which had the upper part of their wings drenched and which (therefore) looked as though bathed, could reach

with difficulty the trees (on which they had nestled and), whose ends were shaken by rain and the winds. (17) Covered by the (rain) water (already) fallen and (still) repeatedly falling (on it), the mountain with elephants in rut looked like an ocean. (18) Cascades carrying transparent waters ran in a serpentine course assuming a white, ruddy and ashy colour (on the way) due to contact with mountain-minerals (of those colours). (19)

तस्मिन्नतिमुखे काले धनुष्मानिषुमान् रथी । व्यायामकृतसंकल्पः सरयूमन्वगां नदीम् ॥ २० ॥  
 निपाने महिषं रात्रौ गजं बाभ्यागतं मृगम् । अन्यद् वा श्वापदं किञ्चिज्जिघांसुरजितेन्द्रियः ॥ २१ ॥  
 अथान्वकारे त्वश्रौषं जले कुम्भस्य पूर्यतः । अचक्षुर्विपये श्रोत्रं वारणस्येव नर्दतः ॥ २२ ॥  
 ततोऽहं शरमुद्धृत्य दीप्तमाशीविषोपमम् । शब्दं प्रति गजप्रेप्सुरभिलक्ष्यमपातयम् ॥ २३ ॥  
 अमुञ्चं निशितं बाणमदमाशीविषोपमम् । तत्र वागुपसि व्यक्ता प्रादुरासीद् वनौकसः ॥ २४ ॥  
 हा हेति पततस्तोये बाणाद् व्यथितमर्मणः । तस्मिन्निपतिते भूमौ वागभूत् तत्र मानुषी ॥ २५ ॥

"Having made up my mind to take some exercise (by way of hunting), and with my senses uncontrolled, I drove at that most agreeable period in a chariot to the river Sarayu, equipped with a bow and arrows and wishing to hunt at night a (wild) buffalo, an elephant or any other beast of prey or deer, accidentally arrived at some ford (in the river). (20-21) Presently in the darkness I for my part heard the sound of a pitcher being filled in with water (of the river), resembling the sound of a trumpeting elephant, at a place which was not before my eyes.

(22) Taking out (from my quiver) an effulgent arrow, resembling a snake (in its deadly effect), I then discharged it in the direction of the sound in the hope of hitting the mark, as I wished to bag the elephant (after killing it). (23) In the quarter where I hurled my sharp arrow, resembling a snake (in its deadly effect), there emerged in the dawn the clear wail of a dweller in the forest dropping down in water, his vital part tormented with pain caused by the arrow. On his having dropped down to the ground issued forth on that (very) spot a human voice saying:—(24-25)

कथमस्मद्विधे शस्त्रं निपतेच्च तपस्विनि । प्रविविक्तां नदीं रात्रावुदाहारोऽहमागतः ॥ २६ ॥  
 इषुणाभिहतः केन कस्य वापकृतं मया । ऋषेर्हि न्यस्तदण्डस्य वने वन्येन जीवतः ॥ २७ ॥  
 कथं नु शस्त्रेण वधो मद्विधस्य विधीयते । जटाभारधरस्यैव वल्कलाजिनवाससः ॥ २८ ॥



को वधेन ममार्थी स्यात् किं वास्यापकृतं मया । एवं निष्फलमारब्धं केवलानर्थसंहितम् ॥ २९ ॥  
 न क्वचित् साधु मन्येत यथैव गुरुतल्पगम् । नेमं तथानुशोचामि जीवितक्षयमात्मनः ॥ ३० ॥  
 मातरं पितरं चोभावनुशोचामि मद्वधे । तदेतन्मिथुनं वृद्धं चिरकालभृतं मया ॥ ३१ ॥  
 मयि पञ्चत्वमापन्ने कां वृत्तिं वर्तयिष्यति । वृद्धौ च मातापितरावहं नैकेषुणा हतः ॥ ३२ ॥  
 केन स्म निहताः सर्वे मुचालेनाकृतात्मना ।

"How could a weapon descend on an ascetic like myself ( who can have no enemy ) ? I came at ( the close of ) night to this exceedingly lonely river ( bank ) with the intention of drawing water. ( 26 ) By whom have I been hit with an arrow ? Or to whom could offence have been given by me, a seer who has forsworn ( every form of ) violence and who was living in a forest on the produce of the forest ? ( 27 ) How can the killing by means of a weapon of an ascetic like me, wearing a mass of matted hair ( on his head ) and clad in the bark of trees and deer-skin, be enjoined ( by the scriptures ) ? ( 28 ) Who can have any interest in killing me or what offence has been

given by me to the man who has hit me with an arrow ? In this way a futile act has been done by him, and an act which will be attended with evil consequences alone. ( 29 ) Nowhere will anyone admire him any more than one would admire a man seeking the bed of his preceptor's wife. I do not grieve for this loss of my life so much as for ( the fate of ) my father and mother both on my expiry. By what means of subsistence will this aged couple, maintained for long by me, support themselves when I have met my end ? My aged parents as well as myself stand killed with a single arrow. By what ignorant fool of an uncontrolled mind have we all been done to death ?

तां गिरं करुणां श्रुत्वा मम धर्मानुकाङ्क्षिणः ॥ ३३ ॥  
 कराभ्यां सशरं चापं व्यथितस्यापतद् भुवि । तस्याहं करुणं श्रुत्वा ऋषेर्विलपतो निशि ॥ ३४ ॥  
 सम्भ्रान्तः शोकवेगेन भृशमासं विचेतनः । तं देशमहमागम्य दीनसत्त्वः सुदुर्मनाः ॥ ३५ ॥  
 अपश्यमिषुणा तीरे सरयवास्तापसं हतम् । अवकीर्णजटाभारं प्रविद्धकलशोदकम् ॥ ३६ ॥  
 पांसुशोणितदिग्धाङ्गं शयानं शल्यवेधितम् । स मामुद्दृक्ष्य नेत्राभ्यां त्रस्तमस्वस्थचेतनम् ॥ ३७ ॥  
 इत्युवाच वचः कूरं दिग्धक्षन्निव तेजसा ।

"The bow with an arrow ( which I held in my hands at the moment ) dropped from my hands to the ground, distressed as I was to hear that plaintive cry, and sought ( only ) to do what is right. Hearing the piteous lament of the seer, who was wailing during ( the close of ) the night, I lost my consciousness again and again, utterly confounded as I was due to the outburst of grief. Reaching the place where he lay, distressed in mind and

extremely sad at heart as I was, I beheld the ascetic lying on the bank of the Sarayu, struck with an arrow and pierced with its point, the mass of matted hair ( on his head ) put out of order, the water of his pitcher run out and his limbs besmeared with dust and blood. Staring at me, who stood alarmed and sick in mind, with his ( bloodshot ) eyes as if going to consume me with his glory, he addressed the following harsh words ( to me ) :—

किं तवापकृतं राजन् वने निवसता मया ॥ ३८ ॥  
 जिहीर्षुर्ममो गुर्वर्थे यदहं ताडितस्त्वया । एकेन खलु बाणेन मर्मण्यभिहते मयि ॥ ३९ ॥

द्वावन्धौ निहतौ वृद्धौ माता जनयिता च मे । तौ नूनं दुर्बलावन्धौ मत्प्रतीक्षौ पिपासितौ ॥ ४० ॥  
 चिरमाशां कृतां कष्टां तृष्णां संधारयिष्यतः । न नूनं तपसो वास्ति फलयोगः श्रुतस्य वा ॥ ४१ ॥  
 पिता यन्मां न जानीते शयानं पतितं भुवि । जानन्नपि च किं कुर्यादशक्तश्चापरिक्रमः ॥ ४२ ॥  
 भिद्यमानमिवाशक्तस्त्रातुमन्यो नगो नगम् । पितुस्त्वमेव मे गत्वा शीघ्रमाचक्ष्व राघव ॥ ४३ ॥  
 न त्वामनुदहेत् कुद्धो वनमग्निरिवैधितः । इयमेकपदी राजन् यतो मे पितुराश्रमः ॥ ४४ ॥  
 तं प्रसादय गत्वा त्वं न त्वा संकुपितः शपेत् । विशल्यं कुरु मां राजन् मर्म मे निशितः शरः ॥ ४५ ॥  
 रुणद्धि मृदु सोत्सेधं तीरमम्बुरयो यथा ।

'What wrong was done by me to you, O king, living as I did in the forest, that while intending to take water for my parents I was hit by you ? On my being hit in a vital part with a single arrow, my blind and aged mother and father both have been virtually killed. Feeble, blind and thirsty, they must be ( anxiously ) waiting for me and will be cherishing since long the hope of getting water, placed in me, and enduring their painful thirst. Surely askesis or learning has not ( yet ) borne fruit ( in my case or in the case of my father ); for my father does not know ( anything ) about myself having fallen down ( mortally wounded ) and lying on the ground. Even if he knew, what could he do, feeble and unable as he is to move, and

( in this way ) as incapable of protecting me as any tree is incapable of protecting a ( neighbouring ) tree which is going to be rent asunder. Seeking the presence of my father, O scion of Raghu, speak you alone to him speedily ( about me ). ( 30-43 ) ( If you take courage in both hands and confess your guilt before him, I am sure ) he will not burn you in his wrath as a swollen fire would consume a forest. Here is the track by which my father's hermitage can be reached. ( 44 ) Approaching him, seek his forgiveness lest he should get enraged and execrate you. Render me free from pain ( by extracting the shaft from my body ), O king, since your sharp-pointed arrow torments my vital part in the same way as a river-current corrodes a high sandy bank.'

सशल्यः क्लिश्यते प्राणैर्विशल्यो विनशिष्यति ॥ ४६ ॥

इति मामविशच्छिन्ता तस्य शल्यापकर्षणे । दुःखितस्य च दीनस्य मम शोकातुरस्य च ॥ ४७ ॥  
 लक्षयामास स ऋपिश्रिन्तां मुनिसुतस्तदा । ताम्यमानं स मां कृच्छ्रादुवाच परमार्थवित् ॥ ४८ ॥  
 सीदमानो विवृत्ताङ्गोऽचेष्टमानो गतः क्षयम् । संस्तभ्य शोकं धैर्येण स्थिरचित्तो भवाम्यहम् ॥ ४९ ॥  
 ब्रह्महत्याकृतं तापं हृदयादपनीयताम् । न द्विजातिरहं राजन् मा भूत् ते मनसो व्यथा ॥ ५० ॥  
 शूद्रायामस्मि वैश्येन जातो नरवराधिप । इतीव वदतः कृच्छ्राद् बाणाभिहतमर्मणः ॥ ५१ ॥

विधूर्णतो विचेष्टस्य वेपमानस्य भूतले ।

तस्य त्वाताम्यमानस्य तं बाणमहमुद्धरम् । स मामुद्दीक्ष्य संव्रस्तो जहौ प्राणांस्तपोधनः ॥ ५२ ॥  
 जलार्द्रगात्रं तु विलप्य कृच्छ्रं मर्मव्रणं संततमुच्छ्वसन्तम् ।  
 ततः सरस्वां तमहं शयानं समीक्ष्य भद्रे सुभृशं विषण्णः ॥ ५३ ॥

इत्यार्षे श्रीमद्रामायणे वारमीकीये आदिकाव्येऽथोद्धाकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

"While I was going to extract the arrow from his body, the following thought entered my mind: 'With the

arrow ( still rankling ) in his body the hermit boy will ( continue to ) suffer, even though he will survive, while he



will ( surely ) expire the moment the shaft is removed from his body.' That sage son of a hermit immediately perceived my anxiety, distressed, miserable and stricken with grief as I was. The hermit boy, who knew the essence of the scriptures, spoke with difficulty ( as follows ) to me, who was feeling perplexed in mind:—( 45-48 ) 'Though getting faint and motionless, with my eyes turned round, since I have approached my end, I am trying to compose my mind, restraining my grief by recourse to firmness. ( 49 ) Let agony caused by the thought of your having killed a Brahman be driven from your heart. I am not a Brahman, O king; ( hence ) let there be no anguish in your mind ( on that score ). ( 50 ) I was procreated by a Vaiśya through

a Śūdra woman, O ruler of the foremost of men !' While he was speaking as aforesaid with difficulty, his vital part having been smitten with the arrow, and was now rolling on the ground, now tossing about now quivering and now fainting I took out that arrow from his body. Looking dismayed ( due to anxiety on the score of his parents at me, the boy, whose ( only ) wealth was his asceticism, gave up the ghost ( 51-52 ) I felt extremely sad, O blessed lady, to behold him sighing again and again after speaking out his mind with difficulty, his vital part having been injured, and then lying ( dead ) on the bank of the Sarayu drenched all over his body with water.' ( 53 )

*Thus ends Canto Sixty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

## चतुःषष्टितमः सर्गः

### Canto LXIV

Daśaratha continues to tell Kausalyā how, having sought the presence of the aged parents of the deceased, he apprised them of the sad incident and escorted them to the river bank, where their son lay dead; how, clasping the boy to their bosom, they both piteously wailed and offered libations of water to his spirit for its benefit; how, invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would meet his death in his agony of separation from his son, the ascetic couple gave up the ghost and attained the Supreme. Having thus related the story of his imprecation and loudly lamenting, the emperor breathes his last with the thought of Śrī Rāma foremost in his mind.

वधमप्रतिरूपं तु महर्षेस्तस्य राधवः । विलपन्नेव धर्मात्मा कौसल्यामिदमब्रवीत् ॥ १ ॥  
 तदज्ञानान्महत्पापं कृत्वा संकुलितेन्द्रियः । एकस्त्वचिन्तयं बुद्ध्या कथं नु सुकृतं भवेत् ॥ २ ॥  
 ततस्तं व्रतमादाय पूर्णं परमवारिणा । आश्रमं तमहं प्राप्य यथाख्यातपथं गतः ॥ ३ ॥  
 तत्राहं दुर्बलावन्धौ वृद्धावपरिणायकौ । अपश्यं तस्य पितरौ लूनपक्षाविव द्विजौ ॥ ४ ॥

तन्निमित्ताभिरासीनौ कथाभिरपरिश्रमौ । तामाशां मत्कुते हीनाशुपासीनावनाथवत् ॥ ५ ॥  
 शोकोपहतचित्तश्च भयसंत्रस्तचेतनः । तच्चाश्रमपदं गत्वा भूयः शोकमहं गतः ॥ ६ ॥  
 पदशब्दं तु मे श्रुत्वा मुनिर्वाक्यमभाषत । किं चिरायसि मे पुत्र पानीयं क्षिप्रमाश्रमम् ॥ ७ ॥  
 यन्निमित्तमिदं तात सलिले क्रीडितं त्वया । उत्कण्ठिता ते मातेयं प्रविश क्षिप्रमाश्रमम् ॥ ८ ॥  
 यद् व्यलीकं कृतं पुत्र मात्रा ते यदि वा मया । न तन्मनसि कर्तव्यं त्वया तात तपस्विना ॥ ९ ॥  
 त्वं गतिस्त्वगतीनां च चक्षुस्त्वं हीनचक्षुषाम् । समासक्तास्त्वयि प्राणाः कथं त्वं नाभिभाषसे ॥ १० ॥  
 मुनिमव्यक्तया वाचा तमहं सज्जमानया । हीनव्यञ्जनया प्रेक्ष्य भीतचित्त इवाब्रुवम् ॥ ११ ॥  
 मनसः कर्म चेष्टाभिरभिसंस्तभ्य वागबलम् । आचक्षे त्वहं तस्मै पुत्रव्यसनजं भयम् ॥ १२ ॥

Recalling how that great seer was killed undeservedly ( by him ), the pious-minded Daśaratha ( a scion of Raghu ) for his part continued to speak as follows to Kausalyā, mourning ( all the time for his son ) :—( 1 ) "Having perpetrated through ignorance that egregious sin, I thought with the help of my reason, my senses being utterly confounded and I being alone, how good luck may yet attend on me. ( 2 ) Taking that pitcher ( left by the deceased ) when it had been filled with excellent water ( of the Sarayu ), and proceeding along the track ( already ) pointed out ( by the hermit boy ), I reached the hermitage referred to by the deceased. ( 3 ) There I saw his feeble, blind and aged parents, with none to conduct them here and there and resembling a pair of birds whose wings had been clipped. ( 4 ) Remaining occupied with talks concerning their ( only ) son, they sat free from ennui and like two forlorn persons they ( fondly ) hugged the hope of meeting their son, though deprived of it through my agency. ( 5 ) My intellect being ( already ) clouded with grief and my mind dismayed through apprehension ( of incurring the displeasure of the

ascetic couple ), I fell a prey to further grief on reaching the site of that hermitage. ( 6 ) Hearing my footfalls, the sage for his part spoke as follows:—'Why are you tarrying, my son ? ( Pray ) bring water immediately. ( 7 ) Your mother here is seized with anxiety because, O dear son, you have sported in water ( so long ); ( pray ) enter the hermitage without delay. ( 8 ) The offence, if any, that may have been given ( to you ) by your mother or myself, my son, should not be taken to heart by you, my child, an ascetic that you are. ( 9 ) You are our support, supportless as we are; nay, you are our eyesight, sightless as we are. Our senses are focussed on you. How ( then ) do you not speak ( to me ) ?' ( 10 ) As though frightened in mind to behold the sage, I replied to him in faltering and inarticulate words lacking in certain consonants. ( 11 ) Fully controlling fear ( which is an action of the mind ) by means of outward signs ( showing fearlessness ) and acquiring the power of expression, I for my part told him ( in the following words ) of the fear that awaited him as a result of his son's death. ( 12 )

क्षत्रियोऽहं दशरथो नाहं पुत्रो महात्मनः । सज्जनावमतं दुःखमिदं प्राप्तं स्वकर्मजम् ॥ १३ ॥  
 भगवन्श्चापहस्तोऽहं मर्यूतीरमागतः । जिघांसुः श्वापदं किञ्चिन्निपाने वाऽऽगतं गन्तम् ॥ १४ ॥  
 ततः श्रुतो मया शब्दो जले कुम्भस्य पूर्यतः । द्विपोऽयमिति मत्वाहं बाणेनाभिहतो मया ॥ १५ ॥  
 गत्वा तस्यास्तनस्तीरमपश्यमिषुणा हृदि । विनिर्भिन्नं गतप्राणं शयानं भुवि तापसम् ॥ १६ ॥  
 ततस्तस्यैव वचनादुपेत्य परितप्यतः । स मया सहसा बाण उद्धृतो मर्मतस्तदा ॥ १७ ॥



स चोद्धृतेन बाणेन सहसा स्वर्गमास्थितः । भगवन्ताडुभौ शोचन्नन्धाविति विलप्य च ॥ १८ ॥  
अज्ञानाद् भवतः पुत्रः सहसामिहतो मया । शेषमेवं गते यत् स्यात्तत्प्रसीदतु मे मुनिः ॥ १९ ॥

'I am a Kṣatriya named Daśaratha, and not the son of your exalted self. As a result of my own action this agony, which is despised by noble men, has been reaped by me. ( 13 ) Desirous of killing any beast of prey or elephant arrived in a ford ( for drinking water ), I sought the bank of the Sarayu, bow in hand, O holy sage ! ( 14 ) Presently was heard by me the sound of a pitcher being filled in water. I stood unsuspecting, believing that it was an elephant ( that was making the noise ) and the living being ( responsible for the sound ) was hit by me with an arrow. ( 15 ) Proceeding to the bank of the river I immediately

found an ascetic lying on the ground with his life ( well-nigh ) extinct pierced as he was with the arrow the heart. ( 16 ) Then, drawing near at the instance of the ascetic himself who had been suffering intense pain the said arrow was immediately extracted from his vital part by me. ( 17 ) With the arrow extracted ( from his bosom ) the ascetic forthwith ascended to heaven, grieving for you both, and lamenting on the ground that you were blind. ( 18 ) Through ignorance your son has been rashly killed by me. Such being the case, may You Holiness be pleased to direct what remains to be done.' ( 19 )

स तच्छ्रुत्वा वचः क्रूरं मया तद्वशंसिना । नाशकत् तीव्रमायासं स कर्तुं भगवानृषिः ॥ २० ॥  
स बाष्पपूर्णवदनो निःश्वसञ्शोकमूर्च्छितः । मामुवाच महातेजाः कृताञ्जलिमुपस्थितम् ॥ २१ ॥  
यद्येतदशुभं कर्म न स्म मे कथयेः स्वयम् । फलेन्मूर्धा स्म ते राजन् सद्यः शतसहस्रधा ॥ २२ ॥  
क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः । ज्ञानपूर्वं कृतः स्थानाच्यावयेदपि वज्रिणम् ॥ २३ ॥  
सप्तधा तु भवेन्मूर्धा मुनौ तपसि तिष्ठति । ज्ञानाद् विसृजतः शस्त्रं तादृशे ब्रह्मवादिनि ॥ २४ ॥  
अज्ञानाद्धि कृतं यस्मादिदं ते तेन जीवसे । अपि ह्यकुशलं न स्याद् राघवाणां कुतो भवान् ॥ २५ ॥  
नय नौ नृप तं देशमिति मां चाभ्यभाषत । अद्य तं द्रष्टुमिच्छावः पुत्रं पश्चिमदर्शनम् ॥ २६ ॥  
रुधिरैणावसिक्ताङ्गं प्रकीर्णाजिनवाससम् । शयानं भुवि निस्संज्ञं धर्मराजवशं गतम् ॥ २७ ॥

"Hearing that cruel story related by me, who confessed the guilt, the aforesaid sage, though capable of pronouncing a terrible curse, could not do so ( my sin having been attenuated by voluntary confession ). ( 20 ) Stupefied through grief and sighing, his face bathed in tears, the sage, who was exceptionally glorious, replied ( as follows ) to me, who stood near him with joined palms:—( 21 ) 'Had you not told me of this evil deed yourself, your head, O king, would have instantly split into a hundred or ( even ) thousand pieces. ( 22 ) The death of a hermit wittingly brought about by a Kṣatriya in particular, O king, is sure to bring down even Indra

( the wielder of a thunderbolt ) from his position. ( 23 ) Nay, the head of a man consciously hurling a weapon against such a hermit remaining engaged in austerities and expounding the Vedas is sure to split into seven. ( 24 ) Since this sinful deed has been done by you actually through ignorance, therefore you survive. Otherwise the race of the Raghus itself would have become extinct, much more you.' ( 25 ) The sage further said to me, 'Take us, O monarch, to that place ( where my son is lying dead ). We two long today to see that son ( of ours )— whom ( alas ! ) we are going to see for the last time,— lying unconscious on the ground transferred to the control of Dharmarāj

( the god of piety, who receives virtuous souls into his realm after death ), his

( whole ) body bathed in blood and his robes of deerskin thrown about.' ( 26-27 )

अथाहमेकस्तं देशं नीत्वा तौ भृशदुःखितौ । अस्पर्शयमहं पुत्रं तं मुनिं सह भार्यया ॥ २८ ॥  
तौ पुत्रमात्मनः स्पृष्ट्वा तमासाद्य तपस्विनौ । निपेततुः शरीरेऽस्य पिता चैनमुवाच ह ॥ २९ ॥  
नाभिवादयसे माद्य न च मामभिभाषसे । किं च शेषे तु भूमौ त्वं वत्स किं कुपितो ह्यसि ॥ ३० ॥  
नन्वहं तेऽप्रियः पुत्र मातरं पश्य धार्मिकीम् । किं च नालिङ्गसे पुत्र सुकुमार वचो वद ॥ ३१ ॥  
कस्य वा पररात्रेऽहं श्रोष्यामि हृदयंगमम् । अधीयानस्य मधुरं शास्त्रं वान्यद् विशेषतः ॥ ३२ ॥  
को मां संध्यामुपास्यैव स्नात्वा हुतहुताशनः । श्लाघयिष्यत्युपासीनः पुत्रशोकभयार्दितम् ॥ ३३ ॥  
कन्दमूलफलं हत्वा यो मां प्रियमिवातिथिम् । भोजयिष्यत्यकर्मण्यमप्रग्रहमनायकम् ॥ ३४ ॥  
इमामन्धां च वृद्धां च मातरं ते तपस्विनीम् । कथं पुत्र भरिष्यामि कृपणां पुत्रगर्हिनीम् ॥ ३५ ॥

"I took the sore afflicted couple to that spot single-handed, and I immediately made that sage with his wife touch his son. ( 28 ) Approaching that son of theirs and touching him, the two ascetics fell on his person and the father addressed him ( as follows ) : so the tradition goes :— ( 29 ) 'You do not greet me today ( as you used to do before ) nor do you speak to me. Moreover, why are you actually lying on the ground, my darling ? Are you really displeased ( with me ) ? ( 30 ) If I am unwelcome to you, my son, look at your pious mother. Moreover, why do you not embrace her, my tender son ? ( Pray ) address ( loving ) words to me. ( 31 ) Whose heart-captivating voice shall I

hear now in the latter half of the night, reading in particularly sweet tones from any scripture or other sacred book ? ( 32 ) Who, having bathed, worshipped Sandhyā ( the goddess presiding over the morning twilight ) and offered oblations to the sacred fire, and seated by my side, will console me, tormented with grief and fear caused by the death of my son ? ( 33 ) Who, having fetched bulbs, roots and fruits, will feed me as one would entertain a beloved guest, unfit as I am for work, resourceless and guideless ? ( 34 ) How, my son, shall I ( be able to ) support this mother of yours, who is not only blind, aged and given to austerities but also miserable and full of longing for her son ? ( 35 )

तिष्ठ मा मा गमः पुत्र यमस्य सदनं प्रति । श्वो मया सह गन्तासि जनन्या च समेधितः ॥ ३६ ॥  
उभावपि च शोकार्तावनाथौ कृपणौ वने । क्षिप्रमेव गमिष्यावस्त्वया हीनौ यमक्षयम् ॥ ३७ ॥  
ततो वैवस्वतं दृष्ट्वा तं प्रवक्ष्यामि भारतीम् । क्षमतां धर्मराजो मे विभ्रयात् पितरावयम् ॥ ३८ ॥  
दानुमर्हति धर्मात्मा लोकपालो महायशः । ईदृशस्य समाक्षय्यामेकामभयदक्षिणाम् ॥ ३९ ॥  
अत्रापोऽसि यथा पुत्र निहतः पापकर्मणा । तेन सत्येन गच्छाद्यु ये लोकास्त्वस्त्रयोधिनाम् ॥ ४० ॥  
यां हि शूरा गतिं यान्ति संग्रामेष्वनिवर्तिनः । हतास्त्वभिमुखाः पुत्र गतिं तां परमां व्रज ॥ ४१ ॥  
यां गतिं मगरः शैब्यो दिलीपो जनमेजयः । नहुषो धुन्धुमारश्च प्राप्तास्तां गच्छ पुत्रक ॥ ४२ ॥  
या गतिः सर्वभूतानां स्वाध्यायात् तपसश्च या । भूमिदस्याहिताग्नेश्च एकपत्नीव्रतस्य च ॥ ४३ ॥  
गोसहस्रप्रदातृणां गुरुसेवाभूतामपि । देहन्यासकृतां या च तां गतिं गच्छ पुत्रक ॥ ४४ ॥  
नहि त्वस्मिन् कुले जातो गच्छत्यकुशलां गतिम् । न तु यास्यति येन त्वं निहतो मम बान्धवः ॥ ४५ ॥

'Tarry, my son, ( pray ) do not, O do not ( yet ) proceed to the abode of Yama ( the god of death ). Tomorrow you will go

with me and accompanied by your mother ( too ). ( 36 ) Stricken with grief, devoid of a supporter and leading a wretched



life in the forest, we shall both proceed to Yama's abode without delay, bereft as we are of you. ( 37 ) Seeing Yama ( son of Vivaswān, the sun-god ) I shall then address the ( following ) prayer to him: 'May King Dharma ( the god of piety ) be pleased to condone my fault. Let this son ( of mine ) continue to support us, his parents (as heretofore). (38) A pious-minded and highly illustrious guardian of the world, you ought to vouchsafe in my favour this one imperishable boon and make me fearless (for ever), reduced ( as I am ) to this plight. ( 39 ) Though killed as a result of some sinful act ( committed in some previous existence ), you are (really) sinless. Therefore, endowed as you are with truthfulness, speedily ascend, my son, to the realms which are attained by those who die fighting with weapons. ( 40 ) Reach, my son, that highest destiny to which actually attain heroic warriors never retreating from the fields

of battle and killed while facing the enemy. ( 41 ) Reach, my dear child, the same goal to which attained Emperor Sagara, Śaibya, Dilipa, Janamejaya, Nahuṣa and Dhundhumāra. ( 42 ) Genuinely merged, my dear son, in the same Brahma which is the goal of all living beings, attainable through study of the Vedas and asceticism, and attain that destiny which is reserved for a donor of land, for him who has maintained the sacred fire ( all his life ), who has taken a vow of marrying a single wife, those who have gifted a thousand cows, those who are vowed to the service of their preceptor or who have dropped their body ( by journeying to the Himalayas or drowning themselves in water or leaping into the flames ). (43-44) In fact no one born in this race ( of ascetics ) can ever meet with an evil destiny ( after death ). He alone by whom you, my son, have been killed will meet with such a destiny.' ( 45 )

एवं स कृपणं तत्र पर्यदेवयतासकृत् । तथोक्त्वा कर्तुमुदकं प्रवृत्तः सह भार्यया ॥ ४६ ॥  
 स तु दिव्येन रूपेण मुनिपुत्रः स्वकर्मभिः । स्वर्गमध्यारुहत् क्षिप्रं शक्रेण सह धर्मवित् ॥ ४७ ॥  
 आबभाषे च तौ वृद्धौ शक्रेण सह तापसः । आश्वस्य च मुहूर्ते तु पितरं वाक्यमब्रवीत् ॥ ४८ ॥  
 स्थानमस्मि महत् प्राप्तो भवतोः परिचारणात् । भवन्तावपि च क्षिप्रं मम मूलमुपैष्यथः ॥ ४९ ॥  
 एवमुक्त्वा तु दिव्येन विमानेन वपुष्मता । आरुरोह दिवं क्षिप्रं मुनिपुत्रो जितेन्द्रियः ॥ ५० ॥  
 स कृत्वाथोदकं तूर्णं तापसः सह भार्यया । मामुवाच महातेजाः कृताञ्जलिमुपस्थितम् ॥ ५१ ॥  
 अद्यैव जहि मां राजन् मरणे नास्ति मे व्यथा । यः शरेणैकपुत्रं मां त्वमकार्षीरपुत्रकम् ॥ ५२ ॥  
 त्वयापि च यदज्ञानान्निहतो मे स बालकः । तेन त्वामपि शप्स्येऽहं मुदुःखमतिदारुणम् ॥ ५३ ॥  
 पुत्रव्यमनजं दुःखं यदेतन्मम साम्प्रतम् । एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि ॥ ५४ ॥  
 अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः । तस्मात् त्वां नाविशत्याशु ब्रह्महत्या नराधिप ॥ ५५ ॥  
 त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति । जीवितान्तकरो घोरो दातारमिव दक्षिणाम् ॥ ५६ ॥

"The ascetic piteously wailed again and again as aforesaid on that spot. Saying so he proceeded with his wife to offer libations of water ( to the spirit of his departed son ). ( 46 ) By virtue of his own ( virtuous ) deeds, that sage's son, for his part, who knew what is right, immediately ascended in an ethereal form to heaven in the company of Indra ( who had evidently come

in person drawn by the exceptional merits of the hermit in order to escort him ). ( 47 ) Nay, the ascetic for his part along with Indra talked with the aged couple and, comforting them awhile, spoke to his father as follows:—( 48 ) 'Through service rendered to you both I have attained an exalted place. You two as well will soon reach my presence.' ( 49 ) Hav-

ing spoken as aforesaid the sage's son, for his part, who had subdued his senses, quickly rose to heaven in a shapely aerial car of heavenly design. (50) Having quickly offered libations of water with his wife, the exceptionally glorious ascetic spoke (as follows) to me, who stood near him with joined palms:—(51) 'Since with one arrow you have rendered me sonless,—me, who had only one son, (pray) kill me (as well) this very day, O king; no agony will be experienced by me in dying. (52) Again, since that boy of mine has been killed by you through ignorance, I shall accordingly pronounce

a most painful and very severe curse on you too. (53) As this agony caused by the death of my son is being experienced by me at this moment (through you), you (too) will likewise meet your end through grief born of separation from your son. (54) Since, however, an ascetic has been killed by you, a Kṣatriya, through ignorance, the sin of killing a Brahman is not going to visit you forthwith (as may be expected by you), O ruler of men! (55) A similar situation that will not only be dreadful but will prove fatal to you will soon confront you (even) as merit accrues to the giver of a donation to the priest.' (56)

एवं शापं मयि न्यस्य विलप्य करुणं बहु । चितामारोप्य देहं तन्मिथुनं स्वर्गमभ्ययात् ॥ ५७ ॥  
 तदेतच्चिन्तयानेन स्मृतं पापं मया स्वयम् । तदा बाल्यात् कृतं देवि शब्दवेध्यनुकर्षिणा ॥ ५८ ॥  
 तस्यायं कर्मणो देवि विराकः समुपस्थितः । अपथ्यैः सह सम्भुङ्क्ते व्याधिरन्नरसे यथा ॥ ५९ ॥  
 तस्मान्मामगतं भद्रे तस्योदारस्य तद् वचः । इत्युक्त्वा स रुदंस्त्रस्तो भार्यामाह तु भूमिपः ॥ ६० ॥  
 यदहं पुत्रशोकेन संत्यजिष्यामि जीवितम् । चक्षुर्भ्यां त्वां न पश्यामि कौसल्ये त्वं हि मां स्पृश ॥ ६१ ॥  
 यमक्षयमनुप्राप्ता द्रक्ष्यन्ति नहि मानवाः । यदि मां संस्पृशेद् रामः सकृदन्वारभेत वा ॥ ६२ ॥  
 धनं वा यौवराज्यं वा जीवेयमिति मे मतिः । न तन्मे सदृशं देवि यन्मया रात्रवे कृतम् ॥ ६३ ॥  
 सदृशं तत्तु तस्यैव यदनेन कृतं मयि । दुर्वृत्तमपि कः पुत्रं त्यजेद् भुवि विचक्षणः ॥ ६४ ॥  
 कश्च प्रव्राज्यमानो वा नासूयेत् पितरं सुतः । चक्षुषा त्वां न पश्यामि स्मृतिर्मम विलुप्यते ॥ ६५ ॥  
 दूता वैवस्वतस्यैते कौसल्ये त्वरयन्ति माम् । अतस्तु किं दुःखतरं यदहं जीवितक्षये ॥ ६६ ॥  
 नहि पश्यामि धर्मज्ञं रामं सत्यपराक्रमम् ।

"Having pronounced this execration on me and piteously wailing a lot, and throwing their body into the funeral pile the aforesaid couple rose to heaven. (57) The sin committed by me on that occasion through folly by (first discharging and then) extracting an arrow capable of hitting an invisible mark with the help of its sound was automatically recalled by me while brooding over the present predicament, O godly lady ! (58) The (bitter) fruit of that (sinful) deed, O queen ! has now come upon me (even) as illness follows (as a matter of course) in the wake of nutriment taken with zest along with unwholesome (seasoned) articles. (59) Therefore the fruit of the aforesaid imprecation

of that great sage has come to me, O blessed lady !" Saying so, the said emperor spoke weeping (again) to his wife (Kausalyā), frightened as he was (at the approach of death in the absence of Śrī Rāma):—(60) "Since I am (soon) going to yield up the ghost out of grief born of separation from my son (Śrī Rāma), I no longer perceive you with my eyes, O Kausalyā ! Therefore touch you me (to convince me of your presence by my side); for men who have reached the threshold of the abode of Yama (the god of death) no longer discern anyone. Should Rāma touch me (only) once or regain my wealth or the office of Prince Regent I might yet survive: such is my



belief. The wrong which has been done by me to Rāma (a scion of Raghu) is not becoming of me, O pious lady; while the obligation which has been done by him to me (by redeeming my promise and waiving his rightful claim to the throne of Ayodhya) is worthy of him alone. What wise man on earth would forsake a son even of bad morals? And what son when being sent into exile (by his father)

would not find fault with his father? I can no longer see you with my eyes (and) my memory (too) is fading. (Nay) these messengers of Yama (son of Vivaswān, the sun-god), are urging me to make haste, O Kausalyā! Really speaking, what can be more painful than the fact that (even) at the end of my life I cannot behold Rāma of unfailing prowess, who knows what is right!

तस्यादर्शनजः शोकः सुतस्याप्रतिकर्मणः ॥ ६७ ॥

उच्छोषयति वै प्राणान् वारि स्तोकमिवातपः । न ते मनुष्या देवास्ते ये चारुशुभकुण्डलम् ॥ ६८ ॥  
मुखं द्रक्ष्यन्ति रामस्य वर्षे पञ्चदशे पुनः । पद्मपत्रेक्षणं मुमु सुदंष्ट्रं चारुनासिकम् ॥ ६९ ॥  
धन्या द्रक्ष्यन्ति रामस्य ताराधिसमं सुखम् । सदृशं शारदस्येन्दोः कुलस्य कमलस्य च ॥ ७० ॥  
सुगन्धि मम रामस्य धन्या द्रक्ष्यन्ति ये सुखम् । निवृत्तवनवासं तमयोध्यां पुनरागतम् ॥ ७१ ॥  
द्रक्ष्यन्ति सुखिनो रामं शुक्रं मार्गगतं यथा । कौसल्ये चित्तमोहेन हृदयं सीदतेतराम् ॥ ७२ ॥

वेदये न च संयुक्ताब्जशब्दस्पर्शरसानहम् ।

चित्तनाशाद् विपद्यन्ते सर्वाण्येवेन्द्रियाणि हि । क्षीणस्नेहस्य दीपस्य संरक्ता रश्मयो यथा ॥ ७३ ॥  
अयमात्मभवः शोको मामनाथमचेतनम् । संसाधयति वेगेन यथा कूलं नदीरयः ॥ ७४ ॥  
हा राघव महाबाहो हा ममायासनाशन । हा पितृप्रिय मे नाथ हा ममासि गतः सुत ॥ ७५ ॥  
हा कौसल्ये न पश्यामि हा सुमित्रे तपस्विनि । हा नृशंसे ममामित्रे कैकेयि कुलपांसनि ॥ ७६ ॥

"The grief born of my not being able to see my son of incomparable deeds is really drying up my vitality (even) as sunshine dries up meagre water. They who will (be able to) behold again in the fifteenth year Rāma's face with lovely and beautiful ear-rings are not men but gods. Lucky men (alone) will look on the moon-like countenance of Rāma with eyes resembling lotus petals, shapely eyebrows, lovely teeth and a charming nose. Blessed are they who will see the sweet-smelling face of my Rāma, resembling the autumnal moon and a (full-) blown lotus. The happy (alone) will behold the celebrated Rāma returned to Ayodhya on his term of exile having expired, even as people see (with delight) the planet Venus reverted to its (usual) course. Due to obtuseness of mind, O Kausalyā, my heart is sinking, and I

have no sensation of sound, touch and taste even when these objects of senses are brought into contact with my senses; for all the senses are obscured as a result of the failure of the mind (even) as the exceedingly luminous rays of a light whose oil has been consumed disappear. (61-73) This grief, which has emanated from my own self, is rendering me helpless and unconscious by its vehemence in the same way as the current of a river wears away its own bank by its rapid motion. (74) Ah mighty-armed scion of Raghu, O reliever of my suffering, O darling of your father, ah my protector, Ah my son, are you (really) gone (out of sight)? (75) Ah Kausalyā, I can no longer see (with my eyes). Ah Sumitrā, given to austerities! Oh cruel Kaikeyi, my (sworn) enemy, the disgrace of my family!" (76)

इति मातुश्च रामस्य सुमित्रायाश्च मंनिधौ । राजा दशरथः शोचञ्जीवितान्तमुपागमत् ॥ ७७ ॥  
 तथा तु दीनः कथयन् नराधिपः प्रियस्य पुत्रस्य विवासनातुरः ।  
 गतेऽर्धरात्रे भृशदुःखपीडितस्तदा जहौ प्राणमुदारदर्शनः ॥ ७८ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽथोऽध्याकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

Lamenting thus in the presence of Śrī Rāma's mother ( Kausalyā ) and Sumitrā, King Daśaratha reached the end of his life. ( 77 ) Speaking as aforesaid, the king of noble aspect, who was already

feeling miserable and distressed on the score of his beloved son's exile, felt sore stricken with agony by the time half the night passed and forthwith gave up the ghost. ( 78 )

*Thus ends Canto Sixty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.*

### पञ्चषष्टितमः सर्गः

#### Canto LXV

When the emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaeceum conclude by other means that the king is dead; and soon after commences the loud wail of Kausalyā, Sumitrā and other queens.

अथ रात्र्यां व्यतीतायां प्रातरेवापरेऽहनि । वन्दिनः पर्युपातिष्ठंस्तत्पार्थिवनिवेशनम् ॥ १ ॥  
 सूताः परमसंस्कारा मागधाश्चोत्तमश्रुताः । गायकाः श्रुतिशीलाश्च निगदन्तः पृथक्पृथक् ॥ २ ॥  
 राजानं स्तुवतां तेषामुदात्ताभिहिताशिषाम् । प्रासादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्तत ॥ ३ ॥  
 ततस्तु स्तुवतां तेषां सूतानां पाणिवादकाः । अपदानान्युदाहृत्य पाणिवादान्यवादयन् ॥ ४ ॥  
 तेन शब्देन विहगाः प्रतिबुद्धाश्च सखनुः । शाखास्थाः पञ्जरस्थाश्च ये राजकुललोचराः ॥ ५ ॥  
 व्याहृताः पुण्यशब्दाश्च वीणानां चापि निःस्वनाः । आशीर्गेयं च गायानां पूरयामास वेदम तत् ॥ ६ ॥

When the night had ended, there arrived forthwith at the residence of the aforesaid emperor early next morning panegyrists, highly cultured minstrels and bards whose information ( about genealogical tables etc. ) was of a superior kind, as well as singers capable of distinguishing the difference in the tones of a Vina etc. and singing according to their different styles. ( 1; 2 ) The sound of the praises uttered by the aforesaid bards and others, who were glorifying the king and by whom benedictions were pronounced in

a loud voice, actually pervaded the interior of the palaces ( in the form of echo ). ( 3 ) While the aforesaid minstrels for their part were ( engaged in ) uttering praises, those who sang with the clapping of hands thereupon clapped their hands recounting the marvellous feats of the rulers of Ayodhya. ( 4 ) Nay, roused by that sound ( of clapping ), birds appearing in the royal palace and perched on the boughs of trees as well as confined in a cage uttered forth their notes. ( 5 ) The holy words uttered ( by the Brahmans and parrots etc. ) as well as



the notes of Vina and the benedictory portion, set to music, of epic verses

( composed by Brahmins in praise of the king ) filled that palace. ( 6 )

ततः शुचिसमाचाराः पर्युपस्थानक्रोविदाः । स्त्रीवर्षवरभूयिष्ठा उपतस्थुर्यथा पुरा ॥ ७ ॥  
हरिचन्दनसम्पुक्तमुदकं काञ्चनैर्घटैः । आनन्युः स्नानशिक्षाया यथाकालं यथाविधि ॥ ८ ॥  
मङ्गलालम्बनीयानि प्राशनीयान्युपस्करान् । उपानिन्युस्तथा पुण्याः कुमारीबहुलाः स्त्रियः ॥ ९ ॥  
सर्वलक्षणमम्पन्नं सर्वं विधिवदचितम् । सर्वं सुगुणलक्ष्मीवत् तदभूदाभिहारिकम् ॥ १० ॥  
ततः सूर्योदयं यावत् सर्वं परिसमुत्सुकम् । तस्यावनुपसम्प्राप्तं किंस्वित्युपशङ्कितम् ॥ ११ ॥

Then attendants, mostly consisting of women and eunuchs, of unimpeachable conduct and proficient in service, stood ready to serve as usual. ( 7 ) Servants who knew how to conduct the bath ( of emperors ) brought at the appropriate hour and in the prescribed manner water scented with sandal paste in pitchers of gold. ( 8 ) Virtuous women, largely consisting of virgins ( whose very sight is believed to be propitious ), likewise brought cows etc. ( whose very touch is considered to be auspicious ), articles worth sipping the first thing ( viz, the water of the holy Ganga, water in which the feet

of a deity have been washed and so on ) and articles of dress, toilet etc. ( 9 ) All that was worth bringing ( within the sight of the emperor at the time of his waking for his good luck ) and was endowed with all auspicious characteristics and all that was praiseworthy, of excellent quality and possessed of charm was kept ( ready ) in accordance with the scriptural ordinance. ( 10 ) Till sunrise all the king's retinue stood immensely eager ( to see the king ) and apprehensive as to what ( mishap ) had befallen the king, who had not yet come out ( of the gynaeceum ). ( 11 )

अथ याः कौसलेन्द्रस्य शयनं प्रत्यनन्तराः । ताः स्त्रियस्तु समागम्य भर्तारं प्रत्यबोधयन् ॥ १२ ॥  
अथाप्युचितवृत्तास्ता विनयेन नयेन च । नह्यस्य शयनं स्तुष्ट्वा किञ्चिदप्युपलेभिरे ॥ १३ ॥  
ताः स्त्रियः स्वप्नशीलज्ञाश्चेष्टां संचलनादिषु । ता वेषथुपरीताश्च राज्ञः प्राणेषु शङ्किताः ॥ १४ ॥  
प्रतिश्रोतस्तृणाग्राणां सदृशं संचकाशिरे ।  
अथ संदेहमानानां स्त्रीणां दृष्ट्वा च पार्थिवम् । यत् तदाशङ्कितं पापं तदा जज्ञे विनिश्चयः ॥ १५ ॥  
कौसल्या च सुमित्रा च पुत्रशोकपराजिते । प्रसुप्ते न प्रबुध्यते यथा कालसमन्विते ॥ १६ ॥  
निष्प्रभासा विवर्णा च सन्ना शोकेन संनता । न व्यराजत कौसल्या तारेव तिमिरावृता ॥ १७ ॥  
कौसल्यानन्तरं राज्ञः सुमित्रा तदनन्तरम् । न स्म विभ्राजते देवी शोकाश्रुललितानना ॥ १८ ॥

Now approaching their consort, those ladies ( other than Kausalyā and the other principal queens ), for their part, who were close to the couch of the king of Kosala, began to rouse him ( by calling him in gentle and polite words and touching his person ). ( 12 ) Nevertheless, on touching his couch with reverence and skill, the ladies, whose behaviour ( on the occasion ) was ( perfectly ) justifiable, could not detect any sign of life whatsoever

( in him ). ( 13 ) Those ladies, who knew the condition of a body in slumber, did not discover any throbbing in the heart, the pulse and other organs. They were ( accordingly ) seized with tremor, apprehensive as they were about the king's life, and looked ( unsteady ) like the ends of reeds standing against a stream. Now on seeing ( the condition of ) the emperor at that time a certainty rose in the mind of the doubting ladies about

the disaster ( in the form of death ) which was apprehended. ( 14-15 ) Being fast asleep, Kausalyā and Sumitrā too, who had been prostrated with grief caused by separation from their sons, would not wake up as though they had been overtaken by death. ( 16 ) Shorn of splendour and divested of her ( native ) colour, ( nay ) stricken and laid prostrate with

grief, Kausalyā did not shine brightly ( as before ) any more than a star engulfed in darkness. ( 17 ) Lying ( asleep ) close to the king ( who was now dead and therefore pale ) Kausalyā too did not shine brightly ( any more than the king ) nor did Queen Sumitrā, who lay asleep next to Kausalyā, and whose face was bathed in tears of grief. ( 18 )

ते च दृष्ट्वा तदा सुप्ते उभे देव्यौ च तं नृपम् । सुप्तमेवोद्धतप्राणमन्तःपुरममन्यत ॥ १९ ॥  
ततः प्रचुक्रुर्दुर्गताः सख्यं ता वराङ्गनाः । करेणव इवारण्ये स्थानप्रच्युतयूथपाः ॥ २० ॥  
तासामाक्रन्दशब्देन सहस्रोद्धतचेतने । कौसल्या च सुमित्रा च त्यक्तनिद्रे बभूवतुः ॥ २१ ॥  
कौसल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवम् । हा नाथेति परिक्रुश्य पेतुर्धरणीतले ॥ २२ ॥  
सा कोसलेन्द्रदुहिता चेष्टमाना महीतले । न भ्राजते रजोध्वस्ता तारेव गगनच्युता ॥ २३ ॥

Seeing both the aforesaid queens ( Kausalyā and Sumitrā ), asleep at that time, ( the inmates of ) the gynaeceum concluded that King Daśaratha had breathed his last while asleep. ( 19 ) Then those pretty women loudly wailed, afflicted as they were, like female elephants in a forest, the leader of whose herd had strayed away from their abode. ( 20 ) Roused all of a sudden by the noise of their wailing, Kausalyā

and Sumitrā too shook off their slumber. ( 21 ) Looking at the emperor and touching him and crying loudly "Ah my lord !" Kausalyā and Sumitrā too dropped to the ground. ( 22 ) Tossing on the floor and covered with dust, that daughter of the ruler of Kosala ( a principality of that name to the south of the kingdom of Kosala and later merged in it ) did not look charming any more than a ( shooting ) star fallen from the heavens. ( 23 )

नृपे शान्तगुणे जाते कौसल्यां पतितां भुवि । अपश्यंस्ताः स्त्रियः सर्वा इतां नागवधूमिव ॥ २४ ॥  
ततः सर्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः । रुदत्यः शोकसंतप्ता निपेतुर्गतचेतनाः ॥ २५ ॥  
ताभिः स बलवान् नादः क्रोशन्तीभिरनुद्भुतः । येन स्कीतीकृतो भूयस्तद् गृहं समनादयत् ॥ २६ ॥  
तत् परित्रस्तसम्भ्रान्तपर्युत्सुकजनाकुलम् । सर्वतस्तुमुलाक्रन्दं परितापार्ताबान्धवम् ॥ २७ ॥  
सद्योनिपतितानन्दं दीनं विह्वलदर्शनम् । बभूव नरदेवस्य सद्य दिशान्तमीयुषः ॥ २८ ॥  
अतीतमाशय तु पार्थिवर्षभं यशस्विनं तं परिवार्य पत्नयः ।  
भृशं रुदत्यः करुणं सुदुःखिताः प्रगृह्य बाहू व्यलपन्ननाथवत् ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽर्धोऽध्याकाण्डे पञ्चषष्ठितमः सर्गः ॥ ६५ ॥

The king having expired, all those ladies beheld Kausalyā fallen on the ground like the dead wife of a Nāga ( a semi-divine being credited with a human face with serpent-like lower extremities ). ( 24 ) Then the king's wives, Kaikeyī and others, who were all weeping, sore stricken with grief as they were,

fell down, consciousness having departed ( from them ). ( 25 ) That powerful noise ( already heard in the gynaeceum ) was supplemented by those wailing ladies ( by means of their own lamentation ), swollen by which it rendered the house all the more noisy. ( 26 ) That gynaeceum of the king,



who had ( now ) met his appointed end, was thronged with men and women who felt greatly alarmed, flurried and over-excited, was filled with a tumultuous wail on all sides and crowded with ( the king's ) relations who were stricken with deep agony. Joy had suddenly disappeared from it and it wore a miserable aspect

and presented a perplexed appearance. ( 27-28 ) Concluding the illustrious Daśaratha ( the foremost of kings ) to be deceased and surrounding him on all sides, his consorts, for their part, who were profusely shedding tears, greatly afflicted as they were, piteously wailed like helpless women, clasping his arms. ( 29 )

*Thus ends Canto Sixty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.*

## षट्षष्टितमः सर्गः

### Canto LXVI

Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śrī Rāma and other exiles. Holding back Kausalyā,—who was lamenting with her arms placed round her deceased husband's bosom,—and consigning the emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening.

तमग्निमिव संशान्तमम्बुहीनमिवार्णवम् । गतप्रभमिवादित्यं स्वर्गस्थं प्रेक्ष्य भूमिपम् ॥ १ ॥  
 कौसल्या बाष्पपूर्णाक्षी विविधं शोककर्षिता । उपगृह्य शिरो राज्ञः कैकेयीं प्रत्यभाषत ॥ २ ॥  
 सक्रामा भव कैकेयि मुङ्क्ष्व राज्यमकण्टकम् । त्यक्त्वा राजानमेकाग्रा नृशंसे दुष्टचारिणि ॥ ३ ॥  
 विहाय मां गतो रामो भर्ता च स्वर्गतो मम । विपथे सार्थहीनेव नाहं जीवितमुत्सहे ॥ ४ ॥  
 भर्तारं तु परित्यज्य का स्त्री दैवतमात्मनः । इच्छेज्जीवितुमन्यत्र कैकेय्यास्त्यक्तधर्मणः ॥ ५ ॥  
 न लुब्धो बुध्यते दोषान् किम्पाकमिव भक्षयन् । कुञ्जानिमित्तं कैकेय्या राघवाणां कुलं हतम् ॥ ६ ॥

Beholding the aforesaid emperor, whose spirit was ( now ) in heaven, and who looked like a fully extinguished fire, a waterless ocean and a lustreless sun, and clasping the king's head, Kausalyā, who was stricken with grief in diverse ways, spoke ( as follows ) to Kaikeyī, her eyes full of tears:—( 1-2 ) “( Having your desire fulfilled ), O cruel Kaikeyī, be satisfied. Having done with the king, O woman of evil conduct, confidently enjoy the throne, which has no more enemies. ( 3 ) Forsaking me, Rāma has departed ( for the forest ),

while my husband has ascended to heaven. ( As such ) I cannot live any longer than a woman bereft of her companions on a perilous road, ( 4 ) Truly speaking, what woman, other than Kaikeyī, who has cast ( all ) piety to the winds, would survive leaving her husband, a ( veritable ) god to her ? ( 5 ) A greedy man does not cognize his own faults any more than he who partakes of a forbidden dish. The race of the Raghus has been destroyed by Kaikeyī at the instigation of Mantharā ( a hunch-backed woman ). ( 6 )

अनियोगे नियुक्तेन राज्ञा रामं विवासितम् । सभार्ये जनकः श्रुत्वा परितप्स्यत्यहं यथा ॥ ७ ॥  
 स मामनाथां विधवां नाद्य जानाति धार्मिकः । रामः कमलपत्राक्षो जीवन्नाशमितो गतः ॥ ८ ॥  
 विदेहराजस्य सुता तथा चारुतपस्विनी । दुःखस्यानुचिता दुःखं वने पर्युद्विजिष्यति ॥ ९ ॥  
 नदतां भीमवोषाणां निशामु मृगपक्षिणाम् । निशम्य नादं संत्रस्ता राघवं संश्रयिष्यति ॥ १० ॥  
 वृद्धश्चैवालपुत्रश्च वैदेहीमनुचिन्तयन् । सोऽपि शोकसमाविष्टो नूनं त्यक्ष्यति जीवितम् ॥ ११ ॥  
 साहमद्यैव दिष्टान्तं गमिष्यामि पतिव्रता । इदं शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनम् ॥ १२ ॥

"Hearing of Rāma having been exiled with his consort ( Sitā ) by the king as urged ( by Kaikeyī ) to an unbecoming act, King Janaka ( too ) will feel greatly perturbed as I do. ( 7 ) That pious Rāma, who is possessed of eyes resembling lotus petals and who has disappeared from this place even though living, does not know me to have been deprived of my master and husband today. ( 8 ) The daughter of Janaka ( the ruler of the Videha territory ), who is engaged in agreeable austerities ( in the shape of service to her exiled husband living in a forest ) and is undeserving of suffering, will feel sorely afflicted in the forest. ( 9 ) Greatly alarmed to hear during the nights

the noise of howling ( wild ) beasts and birds possessing the habit of uttering a fearful cry, she will cling ( in terror ) to Rāma ( a scion of Raghu ). ( 10 ) Anxiously thinking again and again of Sitā ( a princess of the Videha territory ), and overwhelmed with grief, Janaka too, who is aged and who has few issues ( viz. a daughter named Urmilā, wife of Lakṣmaṇa and a god-daughter in the person of Sitā ), will surely give up the ghost. ( 11 ) I ( too ), devoted as I am to my husband, shall accordingly meet my destined end this very day. ( Nay ) embracing this body ( of my husband ), I shall enter the fire ( that will be prepared for his funeral )." ( 12 )

तां ततः सम्परिष्वज्य विलपन्तीं तपस्विनीम् । व्यपनिन्युः सुदुःखार्ता कौसल्यां व्यावहारिकाः ॥ १३ ॥  
 तैलद्रोण्यां तदाऽऽमात्याः संवेश्य जगतीपतिम् । राज्ञः सर्वाण्यथादिष्टाश्चक्रुः कर्माण्यनन्तरम् ॥ १४ ॥  
 न तु संकालनं राज्ञो विना पुत्रेण मन्त्रिणः । सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपम् ॥ १५ ॥  
 तैलद्रोण्यां शायितं तं सचिवैस्तु नराधिपम् । हा मृतोऽयमिति ज्ञात्वा स्त्रियस्ताः पर्यदेवयन् ॥ १६ ॥  
 बाहूनुच्छित्य कृपणा नेत्रप्रस्रवणैर्मुखैः । रुदत्यः शोकसंतप्ताः कृपणं पर्यदेवयन् ॥ १७ ॥

The ministers ( lit., functionaries entrusted with the work of disposing of the king's dead body ) then reverently removed ( from that place ) the wretched Kausalyā, who was sore stricken with agony and lamented holding the ( dead ) monarch in close embrace. ( 13 ) Consigning the ( deceased ) emperor at that time to a trough filled with oil, the ministers as commanded ( by Vasiṣṭha and other family priests ) then performed all the duties ( connected with the preservation of the king's dead body etc. ) required to be done next. ( 14 ) Knowing ( as they did )

everything ( connected with the disposal of the dead body ), the aforesaid counsellors would not of course perform the king's funeral without ( the presence of ) a son; hence they preserved the body of the king. ( 15 ) Coming to know of the king having been laid by the ministers in the trough filled with oil, the aforesaid ladies lamented exclaiming as follows:— "Ah, the king is dead !" ( 16 ) Throwing up their arms, the wretched ladies, crying with their faces containing cascades in the form of eyes, sore stricken with grief ( as they were ), piteously wailed ( as follows ):— ( 17 )



हा महाराज रामेण संततं प्रियवादिना । विहीनाः सत्त्वसंज्ञेन किमर्थं विजहासि नः ॥ १८ ॥  
 कैकेय्या दुष्टभावाया राक्षणेण विवर्जिताः । कथं सपत्न्या वत्स्यामः समीपे विभवा वयम् ॥ १९ ॥  
 स हि नाथः स चास्माकं तव च प्रभुरात्मवान् । वनं रामो गतः श्रीमान् विहाय नृपतिश्रियम् ॥ २० ॥  
 त्वया तेन च वीरेण विना व्यसनमोहिताः । कथं वयं निवत्स्यामः कैकेय्या च विदूषिताः ॥ २१ ॥  
 यया च राजा रामश्च लक्ष्मणश्च महाबलः । सीतया सह संत्यक्ताः सा कमन्यं न हास्यति ॥ २२ ॥

"Ah, wherefore, O emperor, do you abandon us, (already) bereft of Rāma of unfailing promise, who ever speaks kindly (to all) ? (18) Forsaken by Rāma and deprived of our husband, how shall we live in proximity to our co-wife, Kaikeyī, of wicked intention ? (19) That glorious Rāma was indeed our protector and lord as well as of yours, self-controlled as he is. Having

relinquished the royal fortune, he has departed for the forest. (20) Non-plussed through adversity and treated disrespectfully by Kaikeyī, how shall we live without you and that heroic prince ? (21) Whom else will she,—by whom have been abandoned the king as well as Rāma and the very mighty Lakṣmaṇa with Sītā,—not abandon ?" (22)

ता बाष्पेण च संवीताः शोकेन विपुलेन च । व्यचेष्टन्त निरानन्दा राक्षस्य वरस्त्रियः ॥ २३ ॥  
 निशा नक्षत्रहीनेव स्त्रीव भर्तृविवर्जिता । पुरी नाराजतायोध्या हीना राज्ञा महात्मना ॥ २४ ॥  
 बाष्पपर्याकुलजना हाहाभूतकुलङ्गना । शून्यचत्वरवेदमान्ता न बभ्राज यथापुरम् ॥ २५ ॥

गते तु शोकात् त्रिदिवं नराधिपे महीतलस्थानु नृपाङ्गनासु च ।  
 निवृत्तचारः सहसा गतो रविः प्रवृत्तचारा रजनी ह्यपस्थिता ॥ २६ ॥  
 ऋते तु पुत्राद् दहनं महीपतेर्नरोचयंस्ते मुहुदः समागताः ।  
 इतीव तस्मिन्शयने न्ववेशयन् विचिन्त्य राजानमचिन्त्यदर्शनम् ॥ २७ ॥  
 गतप्रभा द्यौरिव भास्करं विना व्यपेतनक्षत्रगणेव शर्वरी ।  
 पुरी बभासे रहिता महात्मना कण्ठास्रकण्ठाकुलमार्गचत्वरा ॥ २८ ॥  
 नराश्च नार्यश्च समेत्य संघशो विगर्हमाणा भरतस्य मातरम् ।  
 तदा नगर्या नरदेवसंक्षये बभूवुरार्ता न च शर्म लेभिरे ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्षष्ठितमः सर्गः ॥ ६६ ॥

Bathed in tears and seized with enormous grief, those charming consorts of Daśaratha (a scion of Raghu) tossed about (on the ground), divested of joy as they were. (23) Bereft of its high-souled ruler (King Daśaratha), the city of Ayodhya did not shine any more than a night without stars or a woman deprived of her husband. (24) With its men bathed in tears and women of high pedigree raising a cry of distress, and its cross-roads and entrances of houses looking desolate, the city did not look charming as before. (25) The king for his part having departed

for heaven due to grief (caused by separation from his sons and daughter-in-law) and the king's consorts tossing on the floor, the sun suddenly disappeared (below the horizon), its rays having ceased to be diffused, and the night actually fell, darkness having commenced to spread. (26) Those friends and relations of the emperor that stood assembled (on the occasion) did not favour his cremation in the absence of a son. Therefore, considering the king as having assumed an appearance beyond conception, they laid the king in that trough (which served as his

bed ). ( 27 ) Bereft of Daśaratha ( an exalted soul ), the city with its roads and cross-roads full of men whose throats were choked with tears that ran past their throats, looked like the firmament shorn of splendour in the absence of the sun and ( further )

resembled a night with its host of stars gone out of sight. ( 28 ) Coming together in batches and reproaching Bharata's mother, men and women in the city felt distressed at that time on the king's demise and found no rest. ( 29 )

*Thus ends Canto Sixty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## सप्तषष्ठितमः सर्गः

### Canto LXVII

Attributing the rise and fall of a kingdom to the presence and disappearance of its ruler, Mārkaṇḍeya and other great sages, who attended the king's court the following day, urge Vasiṣṭha to install any of the princes on the throne immediately.

आक्रन्दिता निरानन्दा सास्त्रकण्ठजनाविला । अयोध्यायामवतता सा व्यतीयाय शर्वरी ॥ १ ॥  
व्यतीतायां तु शर्वर्यामादित्यस्योदये ततः । समेत्य राजकर्तारः सभामीयुर्द्विजातयः ॥ २ ॥  
मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च कश्यपः । कात्यायनो गौतमश्च जाबालिश्च महायशाः ॥ ३ ॥  
एते द्विजाः सहामात्यैः पृथग्वाचमुदीरयन् । वसिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितम् ॥ ४ ॥  
अतीता शर्वरी दुःखं या नो वर्षशतोपमा । अस्मिन् पञ्चत्वमापन्ने पुत्रशोकेन पार्थिवे ॥ ५ ॥  
स्वर्गस्थश्च महाराजो रामश्चारण्यमाश्रितः । लक्ष्मणश्चापि तेजस्वी रामेणैव गतः सह ॥ ६ ॥  
उभौ भरतशत्रुघ्नौ केकयेषु परंतपौ । पुरे राजगृहे रम्ये मातामहनिवेशने ॥ ७ ॥  
इक्ष्वाकूणामिहाद्यैव कश्चिद् राजा विधीयताम् । अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात् ॥ ८ ॥

That night, which was full of laments and shorn of joy and ( therefore ) appeared long and was thronged with crowds of tearful men, in Ayodhya came to an end. ( 1 ) Coming together at sunrise, when the night had ended, Brahmans who carried on all the duties of a king ( during the interregnum ) arrived for their part at the court. ( 2 ) Seated with their faces turned towards Vasiṣṭha alone, the arch-priest of the royal family, Mārkaṇḍeya and Maudgalya, Vāmadeva and Kaśyapa, Kātyāyana and Gautama, as well as Jābāli, who enjoyed great fame, these Brahmans along with the ministers separately made speeches ( the substance of which is given below :— ) ( 3-4 ) "The yonder king having met his end due

to grief born of separation from his sons ( Rāma and Lakṣmaṇa ), the night, which weighed upon us like a hundred years, has ended with difficulty. ( 5 ) Not only is the emperor away in heaven but Śrī Rāma too has taken up his abode in the forest. Nay, the powerful Lakṣmaṇa too has left with the same Śrī Rāma. ( 6 ) Both Bharata and Śatrughna, who are capable of chastising the enemy, are in the lovely palace of their maternal grandfather at his capital, Rājagṛha, in the Kekaya kingdom. ( 7 ) Someone among the sons of Daśaratha ( who are scions of Ikṣvāku ) should be crowned king this very day; for without a ruler our state ( of Kosala ) may meet with ruin. ( 8 )



नाराजके	जनपदे	विद्युन्माली	महाम्वनः । अभिवर्षति पर्जन्यो महीं दिव्येन वारिणा ॥ ९ ॥
नाराजके	जनपदे	वीजमुष्टिः	प्रकीर्यते । नाराजके पितुः पुत्रो भार्या वा वर्तते वशे ॥ १० ॥
अराजके	धनं नास्ति	नास्ति	भार्याप्यराजके । इदमत्याहितं चान्यत् कुतः सत्यमराजके ॥ ११ ॥
नाराजके	जनपदे	कारयन्ति	सभां नराः । उद्यानानि च रम्याणि दृष्टः पुण्यगृहाणि च ॥ १२ ॥
नाराजके	जनपदे	यज्ञशीला	द्विजातयः । सत्राण्यन्वासते दान्ता ब्राह्मणाः संशितव्रताः ॥ १३ ॥
नाराजके	जनपदे	महायज्ञेषु	यज्वनः । ब्राह्मणा वसुसम्पूर्णा विसृजन्त्याप्तदक्षिणाः ॥ १४ ॥
नाराजके	जनपदे	प्रहृष्टनटनर्तकाः	। उत्सवाश्च समाजाश्च वर्धन्ते राष्ट्रवर्धनाः ॥ १५ ॥
नाराजके	जनपदे	सिद्धार्था	न्यवहारिणः । कथाभिरभिरज्यन्ते कथाशीलाः कथाप्रियैः ॥ १६ ॥
नाराजके	जनपदे	तूयानानि	समागताः । सायाह्ने क्रीडितुं यान्ति कुमार्यो देमभूषिताः ॥ १७ ॥
नाराजके	जनपदे	धनवन्तः	सुरक्षिताः । शेरते विवृतद्वाराः कृषिगोरक्षजीविनः ॥ १८ ॥

"In a land destitute of a ruler the thundering cloud wreathed with lightning does not drench the earth with rain water. ( 9 ) In a rulerless land handfuls of seeds are no longer scattered ( for fear of uncertainty of crops ). ( Nay ) in a rulerless land a son is not amenable to the control of his father nor is a wife amenable to the control of her husband ( there being no executive authority to enforce correct conduct ). ( 10 ) In a rulerless land there is no personal property ( in the absence of a protector ) nor is there a ( faithful ) wife in a rulerless land ( there being no law to check adultery ). There is this great risk in a rulerless territory. How can any other form of truthfulness ( virtue ) prevail ? ( 11 ) In a rulerless land, people do not construct assembly halls ( for public gatherings, there being no such gatherings ) nor do joyous men plant lovely gardens ( for fear of their being destroyed by enemies of peace and order ) or build sacred houses ( such as temples and buildings for the free accommodation of travellers and strangers etc. ). ( 12 ) In a rulerless land the twice-born ( other than Brahmans, viz, Kṣatriyas and Vaiśyas ) given to the performance of sacrifices and self-controlled Brahmans observing austere vows do not undertake sacrificial

performances in which everyone partcipating in it is both an officiating priest and a sacrificer. ( 13 ) In rulerless land ( even ) Brahmans richly endowed with wealth do not pay handsome sacrificial fees to the priests officiating ( even ) at the sacrificial performances ( wherever such performances are undertaken lest they may be taken for rich men and looted by brigands ). ( 14 ) In rulerless land festivals ( in honour of deities ) in which actors and dancers exhibit their art in a highly ecstatic mood, and convivial gatherings promoting the welfare of the state do not gather strength. ( 15 ) In a rulerless land parties to a law-suit are not able to have their dispute settled, nor are those given to hearing stories from the Purāṇas etc. pleased with such stories told by those to whom the narration of such stories is agreeable. ( 16 ) In a rulerless land virgins decked with gold ornaments do not for their part go united to gardens to sport at dusk ( for fear of being abducted or violated by miscreants ). ( 17 ) In a rulerless land wealthy husbandmen and cowherds even though well protected ( by the attendants ) do not sleep with open doors ( for fear of burglars and dacoits ). ( 18 )

नाराजके	जनपदे	वाहनैः	शीघ्रवाहिभिः । नरा निर्यान्त्यरण्यानि नारीभिः सह कामिनः ॥ १९ ॥
नाराजके	जनपदे	बद्धवृषा	विपाणिनः । अटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः ॥ २० ॥

नाराजके जनपदे शरान् संततमस्यताम् । श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने ॥ २१ ॥  
 नाराजके जनपदे वणिजो दूरगामिनः । गच्छन्ति क्षेममध्वानं बहुपण्यसमाचिताः ॥ २२ ॥  
 नाराजके जनपदे चरत्येकचरो वशी । भावयन्नात्मनाऽऽत्मानं यत्र सायंगृहो मुनिः ॥ २३ ॥  
 नाराजके जनपदे योगक्षेमः प्रवर्तते । न चाप्यराजके सेना शत्रून् विप्रहते युधि ॥ २४ ॥  
 नाराजके जनपदे दृष्टैः परमवाजिभिः । नराः संयान्ति सहसा रथैश्च प्रतिमण्डिताः ॥ २५ ॥  
 नाराजके जनपदे नराः शास्त्रविशारदाः । संबदन्तोपतिष्ठन्ते वनेषूपवनेषु वा ॥ २६ ॥  
 नाराजके जनपदे मातृमोदकदक्षिणाः । देवताभ्यर्चनार्थाय कल्पन्ते नियतैर्जनैः ॥ २७ ॥  
 नाराजके जनपदे चन्दनागुरुष्विताः । राजपुत्रा विराजन्ते वसन्त इव शाखिनः ॥ २८ ॥

"In a rulerless land lustful men do not drive in swift-going conveyances with women to pleasure-groves (for enjoying the forest scenery). (19) In a rulerless land sixty-year-old (army) tuskers do not (for fear of being deprived of their tusks or bells) move about on the main roads with bells fastened to their girths. (20) In a rulerless land the sound of plucking the bow-string with the palm produced by Kṣatriyas uninterruptedly discharging arrows while practising the use of bows is not heard. (21). In a rulerless land merchants travelling far and wide do not safely move about fully equipped with abundant salable goods. (22) In a rulerless land self-controlled ascetics moving all by themselves and contemplating on the Self with their own mind and taking up their

abode wherever the evening falls do not move about (freely for want of hospitable householders). (23) In a rulerless land there is no acquisition of property and no security of possessions. Nor is the army able in a rulerless land to vanquish the foes in a battle. (24) In a rulerless land people do not quickly move out decked with ornaments in chariots driven by spirited horses of excellent breed. (25) In a rulerless land men well-versed in sacred lore do not meet (freely) holding disputations in forests and groves. (26) In a rulerless land flowers, sweetmeats and sacrificial fees are not got together for the worship of deities by self-controlled men. (27) In a rulerless land princes smeared with paste of sandal and aloe wood do not figure prominently as trees in the vernal season. (28)

यथा ह्यनुदका नद्यो यथा वाप्यवृणं वनम् । अगोपाला यथा गावस्तथा राष्ट्रमराजकम् ॥ २९ ॥  
 ध्वजो रथस्य प्रज्ञानं धूमो ज्ञानं विभावसोः । तेषां यो नो ध्वजो राजा स देवत्वमितो गतः ॥ ३० ॥  
 नाराजके जनपदे स्वकं भवति कस्यचित् । मत्स्या इव जना नित्यं भक्षयन्ति परस्परम् ॥ ३१ ॥  
 ये हि सम्भिन्नभर्यादा नास्तिकाश्चिन्नसंशयाः । तेऽपि भावाय कल्पन्ते राजदण्डनिपीडिताः ॥ ३२ ॥  
 यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते । तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥ ३३ ॥  
 राजा सत्यं च धर्मश्च राजा कुलवतां कुलम् । राजा माता पिता चैव राजा हितकरो नृणाम् ॥ ३४ ॥  
 यमो वैश्रवणः शक्रो वरुणश्च महाबलः । विशिष्यन्ते नरेन्द्रेण वृत्तेन महता ततः ॥ ३५ ॥  
 अहो तम इवेदं स्यान्न प्रज्ञयेत किञ्चन । राजा चेन्न भवेद्लोके विभजन् साध्वसाधुनी ॥ ३६ ॥  
 जीवत्यपि महाराजे तवैव वचनं वयम् । नातिक्रमामहे सर्वे वेलां प्राप्येव सागरः ॥ ३७ ॥

स नः समीक्ष्य द्विजवर्य वृत्तं नृपं विना राष्ट्रमरण्यभूतम् ।

कुमारमिक्ष्वाकुसुतं तथान्यं त्वमेव राजानमिहाभिप्रेचय ॥ ३८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तषष्ठितमः सर्गः ॥ ६७ ॥



"A state without a ruler is really no better than rivers without water, a woodland without grass and cows without a keeper. ( 29 ) A standard is the distinguishing mark of a chariot, while smoke is a testimony to ( the presence of ) fire. King Daśaratha, who ( like-wise ) brought us, counsellors, into prominence ( by bestowing this honour on us ) has passed from the human state to the state of gods. ( 30 ) In a rulerless land nothing is one's own in the eyes of anyone. Like fishes men always devour one another. ( 31 ) ( In the absence of a stable government ) even those who do not believe in life after death and have flagrantly violated the rules of conduct prescribed by the Vedas and who have ( consequently ) been tormented with punishment inflicted by the king and whose fear ( of punishment ) has ( now ) been dispelled ( by the anarchy prevailing at the time ) are able to exercise authority ( over others ). ( 32 ) ( Just ) as the eye ever strives for the good of the body ( by serving as a guide to it and showing it the right path ), so does the king, who is the fountain of truth and righteousness, ever strive for the good of the state. ( 33 ) The king is truthfulness

and virtue ( incarnate ); the king constitutes the nobility of birth in men of a high pedigree. The king is the mother as well as the father; the king is the benefactor of men. ( 34 ) ( Even ) Yama ( the god of retribution ), Kubera ( son of Viśravā, the god of riches ), Indra ( the ruler of gods ) and the very mighty Varuṇa ( the deity presiding over water ) are outstripped by a king of excellent conduct by virtue of such conduct ( inasmuch as he combines in himself the virtues of all the above-named deities ). ( 35 ) If there is no king demarcating good and evil in the world, oh, this world will be reduced to ( utter ) darkness as it were and nothing can be clearly perceived. ( 36 ) Even while the emperor was alive, we all never violated your command only any more than the oceans overstep the coastline on reaching it. ( 37 ) Therefore, fully considering our ( past ) conduct ( which has ever been loyal to the king and devoted to the best interests of the state ) and looking on the state, which has been converted into a ( veritable ) jungle for want of a king, crown you alone as king on this throne any prince who is a scion of Ikṣvāku, or anyone else, O jewel among the Brahmans!" ( 38 )

*Thus ends Canto Sixty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

अष्टषष्टितमः सर्गः

Canto LXVIII

With the concurrence of Mārkaṇḍeya and other sages, Vasiṣṭha despatches messengers to call back Bharata and Śatrughna from their maternal grandfather's. They leave forthwith for the capital of Kekaya and quickly enter that city.

तेषां तद् वचनं श्रुत्वा वसिष्ठः प्रत्युवाच ह । मित्रामात्यजनान् सर्वान् ब्राह्मणांस्तानिदं वचः ॥ १ ॥  
यदसौ मातुलकुले दत्तराज्यः परं सुखी । भरतो वसति भ्रात्रा शत्रुघ्नेन मुदान्वितः ॥ २ ॥  
तच्छीघ्रं जयना दूता गच्छन्तु त्वरितं हयैः । आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयम् ॥ ३ ॥

गच्छन्विति ततः सर्वे वसिष्ठं वाक्यमब्रुवन् । तेषां तद् वचनं श्रुत्वा वसिष्ठो वाक्यमब्रवीत् ॥ ४ ॥  
 एहि सिद्धार्थं विजय जयन्ताशोक नन्दन । श्रूयतामिति कर्तव्यं सर्वानेव ब्रवीमि वः ॥ ५ ॥  
 पुरं राजगृहं गत्वा शीघ्रं शीघ्रजवैर्हयैः । त्यक्तशोकैरिदं वाच्यः शासनाद् भरतो मम ॥ ६ ॥  
 पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः । त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया ॥ ७ ॥  
 मा चास्मै प्रोषितं रामं मा चास्मै पितरं मृतम् । भवन्तः शंसिषुर्गत्वा रावणाणामितः क्षयम् ॥ ८ ॥  
 कौशेयानि च वस्त्राणि भूषणानि वराणि च । क्षिप्रमादाय राज्ञश्च भरतस्य च गच्छत ॥ ९ ॥

Hearing the aforesaid speech of the counsellors ( Mārkaṇḍeya and others ), Vasiṣṭha, they say, addressed the following words to the king's friends, the ministers as well as to all the Brahmans assembled there on that occasion:—( 1 ) "Since the celebrated Bharata, on whom kingship has been bestowed ( by the emperor as urged by Kaikeyi ), is leading a most happy and joyous life at his maternal uncle's with his ( younger ) brother Śatrughna; therefore let swift messengers proceed quickly on horses to bring the two gallant brothers. What ( else ) can we thoughtfully consider ?" ( 2-3 ) Then all submitted to Vasiṣṭha as follows:—"Let the messengers depart." Hearing that reply of the counsellors, Vasiṣṭha ( again ) spoke as follows:—( 4 ) "Come along, O Siddhārtha, Vijaya, Jayanta, Āśoka and Nandana ! Please hear what has

got to be done by you: I speak to you all. ( 5 ) Reaching the city of Rājagṛha quickly on ( the back of ) horses galloping at a swift speed, and shaking off grief, you should speak to Bharata under my orders as follows:—( 6 ) 'The family priest as well as all the counsellors have told you that all is well. ( Pray ) depart ( hence ) hastily; there is some most urgent business awaiting you.' ( 7 ) Going there ( pray ) do not inform you him of Rāma having gone into exile or of his father having demised or of the ( threatened ) destruction of the scions of Raghu as a result of these incidents. ( 8 ) Taking ( with you ) silken robes as well as excellent ornaments for the king ( Bharata's maternal grandfather ) and Bharata ( as a present from the king of Ayodhya ), depart at once." ( 9 )

दत्तपथ्यशना दूता जग्मुः स्वं स्वं निवेशनम् । केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान् ॥ १० ॥  
 ततः प्रास्थानिकं कृत्वा कार्यशेषमनन्तरम् । वसिष्ठेनाभ्यनुज्ञाता दूताः संत्वरितं ययुः ॥ ११ ॥  
 न्यन्तेनापरतालस्य प्रलम्बस्योत्तरं प्रति । निषेवमाणास्ते जग्मुर्नदीं मध्येन मालिनीम् ॥ १२ ॥  
 ते हास्तिनपुरे गङ्गां तीर्त्वा प्रत्यङ्मुखा ययुः । पञ्चालदेशमासाद्य मध्येन कुरुजाङ्गलम् ॥ १३ ॥  
 सरांसि च सुकुल्लानि नदीश्च विमलोदकाः । निरीक्षमाणा जग्मुस्ते दूताः कार्यवशाद् द्रुतम् ॥ १४ ॥  
 ते प्रसन्नोदकां दिव्यां नानाविहगसेविताम् । उपातिजग्मुर्वेगेन शरदण्डां जलकुलाम् ॥ १५ ॥

Having been furnished with the wherewithals to purchase provisions for the journey and while about to leave for the Kekaya kingdom mounting horses thought highly of ( for their swiftness ), the messengers proceeded each to his own house ( to take leave of his own people ). ( 10 ) Having immediately finished all pre-

parations that remained to be made for the journey, and duly permitted by Vasiṣṭha, the messengers proceeded post haste ( to their destination ). ( 11 ) They moved on touching Mālīnī river flowing between the extreme ( southern ) end of Aparatāla mountain and the northern end of Pralamba mountain. ( 12 ) Crossing the Ganga at



Hastinapur they proceeded westward and, reaching the territory of Pañchāla through Kurujāngala and keenly perceiving lakes with full-blown flowers and rivers containing limpid waters, the aforesaid messengers swiftly moved on because of (the pressing nature

of) their errand. ( 13-14 ) Reaching the bank of the charming river Śaradaṇḍā, which not only contained translucent waters but was also full of water and was frequented by birds of various kinds, they speedily crossed it. ( 15 )

निकूलवृक्षमासाद्य दिव्यं सत्योपयाचनम् । अभिगम्याभिवाद्यं तं कुलिङ्गां प्राविशन् पुरीम् ॥ १६ ॥  
 अभिकालं ततः प्राप्य तेजोऽभिमवनाच्च्युताः । पितृपैतामहीं पुण्यां तेरुश्क्षुमतीं नदीम् ॥ १७ ॥  
 अवेक्ष्याञ्जलिपानांश्च ब्राह्मणान् वेदपारगान् । ययुर्मध्येन बाह्वीकान् सुदामानं च पर्वतम् ॥ १८ ॥  
 विष्णोः पदं प्रेक्षमाणा विपाशां चापि शात्मलीम् । नदीर्वापीतटाकानि पल्वलानि सरांसि च ॥ १९ ॥  
 पश्यन्तो विविधांश्चापि सिंहान् व्याघ्रान् मृगान् द्विपान् । ययुः पथातिमहता शासनं भर्तुरीप्सवः ॥ २० ॥  
 ते श्रान्तवाहना दूता विकृष्टेन सता पथा । गिरिव्रजं पुरवरं शीघ्रमासेदुरञ्जसा ॥ २१ ॥  
 भर्तुः प्रियार्थं कुलरक्षणार्थं भर्तुश्च वंशस्य परिग्रहार्थम् ।  
 अहेडमानास्त्वरया स्म दूता रात्र्यां तु ते तत्पुरमेव याताः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टषष्ठितमः सर्गः ॥ ६८ ॥

Reaching a holy tree (inhabited by some divinity) standing on the western bank of the Śaradaṇḍā, and named Sityopayāchana (so called because prayers addressed to it invariably proved efficacious), which was worthy of salutation, and going round it clockwise (as a token of respect), the messengers entered the city of Kulingā. ( 16 ) Emerged from the village of Tejobhibhavana and reaching thence the village of Abhikāla, the messengers crossed the holy river Ikṣumatī, associated with the father and grandfather of the deceased emperor. ( 17 ) Nay, perceiving Brahmans who had mastered the Vedas and lived on as much water as could be contained in the hollow of their palms, they reached the Sudāmā mountain in the interior of the Bāhlika kingdom (now known by the name of Balkh). ( 18 ) Beholding the spot (on the top of Sudāmā mountain)

containing the footprints of Lord Viṣṇu, as well as the rivers Vipāśā (now known by the name of Beas) and Śālmālī and other rivers, big wells provided with stairs to reach the water and ponds, pools and lakes, and looking on lions, tigers, deer and elephants of various kinds, they proceeded along an exceptionally broad highway, keen as they were to execute the command of their master. ( 19-20 ) Even though their horses felt exhausted, the messengers shortly and directly reached the foremost town of Girivraja (the capital of the Kekaya kingdom) by a long yet peaceful route. ( 21 ) For the pleasure of their master (Sage Vasiṣṭha) as well as for the protection of the people and for (vindicating) the honour of their king's race the messengers for their part respectfully and speedily entered that town during the night itself. ( 22 )

Thus ends Canto Sixty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.



## एकोनसप्ततितमः सर्गः

## Canto LXIX

Finding Bharata oppressed and sad, his friends try to beguile him by means of music and narration of stories. But when the prince does not return to his normal mood even then, they inquire of him as to what makes him pensive and Bharata tells them how he saw a bad dream the previous night.

यामेव रात्रिं ते दूताः प्रविशन्ति स्म तां पुरीम् । भरतेनापि तां रात्रिं स्वप्नो दृष्टोऽयमप्रियः ॥ १ ॥  
 व्युष्टामेव तु तां रात्रिं दृष्ट्वा तं स्वप्नमप्रियम् । पुत्रो राजाधिराजस्य सुभृशं पर्यतप्यत ॥ २ ॥  
 तप्यमानं तमाज्ञाय वयस्याः प्रियवादिनः । आयासं विनयिष्यन्तः सभायां चक्रिरे कथाः ॥ ३ ॥  
 वादयन्ति तदा शान्तिं लासयन्त्यपि चापरे । नाटकान्यपरे स्मादुर्हास्यानि विविधानि च ॥ ४ ॥  
 स तैर्महात्मा भरतः सखिभिः प्रियवादिभिः । गोष्ठीहास्यानि कुर्वद्भिर्न प्राहृष्यत राघवः ॥ ५ ॥  
 तमब्रवीत् प्रियसखो भरतं सखिभिर्वृतम् । सुहृद्भिः पर्युपासीनः किं सखे नानुमोदसे ॥ ६ ॥

The very night the aforesaid messengers entered that city (of Girivraja) an unpleasant dream, which is being described as follows, was seen by Bharata. (1) Seeing that unpleasant dream at an hour\* when the night had well-nigh ended, Bharata (the emperor's son) felt extremely perturbed. (2) Finding him disconsolate, his friends, who (ever) spoke kindly (to him), commenced chatting in a coterie, seeking (as they did) to relieve his agony. (3) Some friends played upon musical instruments at that time, while others indulged in gentle dance (accompanied with vocal and instrumental music)

with a view to relieving his anxiety; while (still) others read out (to him) dramas of various kinds having mirth for their dominant sentiment. (4) The aforesaid Bharata, a scion of Raghu and an exalted soul as he was, did not (however) feel much delighted in the company of those friends, who spoke kindly (to him) and indulged in jokes worthy of an assembly. (5) A beloved friend (of Bharata) spoke (as follows) to the said Bharata, who was surrounded by (many) friends:—"Why, O friend, do you not join us in rejoicing, sitting as you are in the midst of friends?" (5)

एवं ब्रुवाणं सुहृदं भरतः प्रत्युवाच ह । शृणु त्वं यन्निमित्तं मे दैन्यमेतदुपागतम् ॥ ७ ॥  
 स्वप्ने पितरमद्राक्षं मलिनं मुक्तमूर्धजम् । पतन्तमद्रिशिखरात् कलुषे गोमये हृदे ॥ ८ ॥  
 प्लवमानश्च मे दृष्टः स तस्मिन् गोमये हृदे । पिबन्नञ्जलिना तैलं हसन्निव मुहुर्मुहुः ॥ ९ ॥  
 ततस्तिलोदनं भुक्त्वा पुनः पुनरधःशिराः । तैलेनाभ्यक्तसर्वाङ्गस्तैलमेवान्वगाहत ॥ १० ॥  
 स्वप्नेऽपि सागरं शुष्कं चन्द्रं च पतितं भुवि । उपरुद्धां च जगतीं तमसेव समावृताम् ॥ ११ ॥  
 औपवाह्यस्य नागस्य विषाणं शकलीकृतम् । सहसा चापि संशान्ता ज्वलिता जातवेदसः ॥ १२ ॥  
 अवदीर्णा च पृथिवीं शुष्कांश्च विविधान् द्रुमान् । अहं पश्यामि विष्वस्तान् सधूमांश्चैव पर्वतान् ॥ १३ ॥  
 पीठे कार्णायसे चैव निपण्णं कृष्णवाससम् । प्रहरन्ति स्म राजानं प्रमदाः कृष्णपिङ्गलाः ॥ १४ ॥  
 त्वरमाणश्च धर्मात्मा रक्तमाल्यानुलेपनः । रथेन खरयुक्तेन प्रयातो दक्षिणामुखः ॥ १५ ॥  
 प्रहसन्तीव राजानं प्रमदा रक्तवासिनी । प्रकर्षन्ती मया दृष्टा राक्षसी विकृतानना ॥ १६ ॥

\* A dream seen at the close of night is believed to come true in a majority of cases.



To the friend speaking as aforesaid, Bharata replied as follows:—"Hear you the circumstances due to which this depression has overtaken me. (7) In a dream I saw father dejected and falling from a mountain-peak, his hair dishevelled, into a dirty pool full of cow-dung. (8) He was (further) seen by me swimming in that pool of cow-dung, drinking oil from the hollow of his palms and laughing as it were again and again. (9) Then, partaking of rice cooked with sesame seeds and (himself) smeared all over with sesame oil, he took a dip again and again head foremost in the oil. (10) Also in the dream I saw the ocean dry and the moon fallen on the earth and the (entire) globe molested (by Rākṣasas and others) and enveloped as it were

in darkness. (11) I (further) beheld a tusk of the king's elephant broken to pieces and blazing fires suddenly extinguished. (12) I also saw the earth riven and trees of various kinds withered up and mountains too emitting smoke and razed to the ground. (13) Young women, dark and reddish brown of complexion, assailed the king, seated on an iron seat attired in black. (14) Nay, adorned with a garland of crimson flowers and smeared with red sandal-paste, the pious-minded king hastily departed southward in a chariot drawn by donkeys. (15) A young ogress with an ugly face and clad in crimson was seen by me mocking the king as it were and dragging him. (16)

एवमेतन्मया दृष्टमिमां रात्रिं भयावहाम् । अहं रामोऽथवा राजा लक्ष्मणो वा मरिष्यति ॥ १७ ॥  
नरो यानेन यः स्वप्ने खरयुक्तेन याति हि । अचिरात्तस्य धूम्राग्रं चितायां सम्प्रदृश्यते ॥ १८ ॥  
एतन्निमित्तं दीनोऽहं न वचः प्रतिपूजये । शुष्यतीव च मे कण्ठो न स्वस्थमिव मे मनः ॥ १९ ॥  
न पश्यामि भयस्थानं भयं चैवोपधारये ।

भ्रष्टश्च स्वरयोगो मे छाया चापगता मम । जुगुप्स इव चात्मानं न च पश्यामि कारणम् ॥ २० ॥  
इमां च दुःस्वप्नगतिं निशम्य हि त्वनेकरूपामवितर्कितां पुरा ।  
भयं महत्तु हृदयान्न याति मे विचिन्त्य राजानमचिन्त्यदर्शनम् ॥ २१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनसप्ततितमः सर्गः ॥ ६९ ॥

"During the last night, fearful as it was, this was the vision seen by me as aforesaid. (This prognosticates that) either myself or Śrī Rāma or the king or Lakṣmaṇa is going to die. (17) A column of smoke is surely and vividly perceived before long on the funeral pile of a man who drives in a dream in a chariot drawn by donkeys. (18) This is why I feel depressed and do not make much of your words. My throat is getting parched as it were and my mind is not quite at ease. (19) I do not perceive any (tangible) ground for

fear, yet I experience fear. Nay, my voice has become hoarse and my lustre has departed. Moreover I have begun to hate myself, yet I do not see any cause (for it). (20) (Even) as I reflect on the course of my evil dreams, which were seen in many forms,—a course which was never imagined (by me) before,—and (even) as I think deeply of the king, whose sight is something which can no longer be anticipated, the great fear that has been roused (in me) does not depart from my heart. (21)"

*Thus ends Canto Sixty-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*



## सप्ततितमः सर्गः

## Canto LXX

While Bharata was narrating to his friends the dream seen by him the previous night, the messengers from Ayodhya arrive in his presence and, bowing low to Bharata, communicate to him the orders of Sage Vasiṣṭha. Having heard of the welfare of all from the mouth of the messengers, the prince takes leave of his maternal grandfather and others and departs for Ayodhya.

भरते ब्रुवति स्वप्नं दूतास्ते क्लान्तवाहनाः । प्रविश्यासह्यपरिखं रम्यं राजगृहं पुरम् ॥ १ ॥  
 समागम्य च राजा ते राजपुत्रेण चार्चिताः । राज्ञः पादौ गृहीत्वा च तमूचुर्भरतं वचः ॥ २ ॥  
 पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः । त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया ॥ ३ ॥  
 इमानि च महार्हाणि वस्त्राण्याभरणानि च । प्रतिगृह्य विशालक्ष मातुलस्य च दापय ॥ ४ ॥  
 अत्र विंशतिकोऽथ्यस्तु नृपतेर्मातुलस्य ते । दशकोऽथ्यस्तु सम्पूर्णास्तथैव च नृपात्मज ॥ ५ ॥  
 प्रतिगृह्य तु तत् सर्वं स्वनुरक्तः सुहृज्जे । दूतानुवाच भरतः कामैः सम्प्रतिपूज्य तान् ॥ ६ ॥

Entering the lovely city of Rājagṛha,—the moat enclosing which was unassailable (by the enemies),—at a time when Bharata was narrating the dream (to his friends), their horses being exhausted, nay, meeting the king (of Kekaya) as well as the Crown prince and treated with honour (by them), and touching (as a mark of respect) the feet of Bharata (their prospective king), the aforesaid messengers spoke to the celebrated Bharata as follows:—(1-2) "Sage Vasiṣṭha (the family priest) as well as all the counsellors tell you that all is well. Yet please depart expeditiously. There is business with you, which cannot brook delay. (3) Nay, accepting (from us) these valuable

robes and jewels, O large-eyed prince, have them presented to your maternal grandfather and maternal uncle too. (4) Of these, articles worth twenty crores of course are meant for the king; while full ten crores worth of articles are likewise meant for your maternal uncle, O prince!" (5) Accepting for his part all those presents (brought by the messengers from Ayodhya), Bharata, who was very fond of his near and dear ones, had them presented (on behalf of his royal father) to his maternal grandfather and maternal uncle and, having entertained the messengers with articles of food and drink coveted by them spoke to them (as follows):—(6)

कच्चित् स कुशली राजा पिता दशरथो मम । कच्चिदारोग्यता रामे लक्ष्मणे च महात्मनि ॥ ७ ॥  
 आर्या च धर्मनिरता धर्मज्ञा धर्मवादिनी । अरोगा चापि कौसल्या माता रामस्य धीमतः ॥ ८ ॥  
 कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या । शत्रुघ्नस्य च वीरस्य अरोगा चापि मध्यमा ॥ ९ ॥  
 आत्मक्रामा सदा चण्डी क्रोधना प्राज्ञमानिनी । अरोगा चापि मे माता कैकेयी किमुवाच ह ॥ १० ॥  
 एवमुक्तास्तु ते दूता भरतेन महात्मना । ऊचुः सम्प्रश्रितं वाक्यमिदं तं भरतं तदा ॥ ११ ॥



"Is my father, the celebrated Daśaratha, doing well ? Does good health abide in Śrī Rāma and the high-souled Lakṣmaṇa ? (7) And is the mother of the wise Śrī Rāma, the noble Kausalyā, who is devoted to virtue, knows what is right and talks virtue, enjoying good health ? (8) Is my intermediate mother, Sumitrā,—who knows what is right and is the mother of Lakṣmaṇa and the valiant Śatrughna,—also free

from ailment ? (9) Is my own mother, Kaikeyī,—who always seeks to gain her own ends, is violent and given to wrath and accounts herself wise,—also healthy and what message has she sent (for me) ?" (10) Questioned thus by the high-souled Bharata on that occasion, the aforesaid messenger for their part addressed the following most polite words to the said Bharata:—(11)

कुशलस्ते नरव्याघ्र येषां कुशलमिच्छसि । श्रीश्च त्वां वृणुते पद्मा युज्यतां चापि ते रथः ॥ १२ ॥  
 भरतश्चापि तान् दूतानेवमुक्तोऽभ्यभाषत । आपृच्छेऽहं महाराजं दूताः संत्वरयन्ति माम् ॥ १३ ॥  
 एवमुक्त्वा तु तान् दूतान् भरतः पार्थिवात्मजः । दूतैः संचोदितो वाक्यं मातामहमुवाच ह ॥ १४ ॥  
 राजन् पितुर्गमिष्यामि सकाशं दूतचोदितः । पुनरप्यहमेष्यामि यदा मे त्वं स्मरिष्यसि ॥ १५ ॥  
 भरतेनैवमुक्तस्तु नृपो मातामहस्तदा । तमुवाच शुभं वाक्यं शिरस्याघ्राय राघवम् ॥ १६ ॥  
 गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया । मातरं कुशलं ब्रूयाः पितरं च परंतप ॥ १७ ॥  
 पुरोहितं च कुशलं ये चान्ये द्विजसत्तमाः । तौ च तात महेष्वासौ भ्रातरौ रामलक्ष्मणौ ॥ १८ ॥

"They are ( all ) well, whose welfare you seek, O tiger among men ! Nay, holding a lotus ( in her hand ), Śrī ( the goddess of fortune ), looks on you with favour. Therefore let your chariot be equipped ( for journey )." (12) Told thus Bharata too replied to the messengers, "I shall ( presently ) seek the permission of the monarch ( my maternal grandfather ) saying that you ( the messengers ) are urging me to make haste ( to depart for Ayodhya )". (13) Having told the messengers thus, Prince Bharata for his part made the following submission to his maternal grandfather, as entreated by the messengers: so the tradition goes:—(14) "Urged by the messengers I shall, Your Majesty, return to the presence of my father. I shall come

again whenever you remember me." (15) Smelling ( as a token of affection ) the head of Bharata ( a scion of Raghu ) when requested as aforesaid by the latter on that occasion, the king, his maternal grandfather, addressed to him the following agreeable words:—(16) "Depart, dear child ! I grant you leave to return ( to Ayodhya ). Kaikeyī is blessed with a noble son in you. Communicate, O tormentor of enemies, our welfare to your mother as well as to your father ( on my behalf ), also to Sage Vasiṣṭha ( the family priest ) and to other jewels among Brāhmanas, whoever are present ( on the occasion ) and ( lastly ) to the two celebrated brothers, Rāma and Lakṣmaṇa, the wielders of mighty bows." (17-18)

तस्मै हस्त्युत्तमांश्चित्रान् कम्बलानजिनानि च । सत्कृत्य केकयो राजा भरताय ददौ धनम् ॥ १९ ॥  
 अन्तःपुरेऽतिसंवृद्धान् व्याघ्रवीर्यबलोपमान् । दंष्ट्रायुक्तान् महाकायाञ्छुनश्चोपायनं ददौ ॥ २० ॥  
 रुक्मनिष्क्रमहस्ते द्वे षोडशाश्वशतानि च । सत्कृत्य केकयीपुत्रं केकयो धनमादिशत् ॥ २१ ॥  
 तदामात्यानभिप्रेतान् विश्वास्यांश्च गुणान्वितान् । ददावश्वपतिः शीघ्रं भरतायानुयायिनः ॥ २२ ॥  
 ऐरावतानैन्द्रशिरान् नागान् वै प्रियदर्शनान् । खराञ्शीघ्रान् सुसंयुक्तान् मातुलोऽस्मै धनं ददौ ॥ २३ ॥

Treating him with honour, the king of Kekaya bestowed on the aforesaid Bharata foremost of elephants, multi-coloured blankets, deerskins and riches (consisting of gold vessels etc.). (19) He also gave as a present dogs of enormous size, possessed of large teeth, brought up with care in the gynaeceum (itself) and vying in prowess and strength (of body) with a tiger. (20) Receiving him kindly, the king of the Kekayas (further) bestowed on Bharata (the son of

Kaikeyī) wealth consisting of two thousand gold mohurs and sixteen hundred horses. (21) On that occasion King Aśwapati (also) quickly sent as escorts for Bharata esteemed and trustworthy ministers endowed with good qualities. (22) Bharata's maternal uncle (Yudhājit) too bestowed on him wealth consisting of elephants of the Airāvata breed and those born in the territory of Indrasira and agreeable to the sight, as well as swift-going and well-trained mules. (23)

स दत्तं केकयेन्द्रेण धनं तन्नाभ्यनन्दत । भरतः केकयीपुत्रो गमनत्वरया तदा ॥ २४ ॥  
 बभूव ह्यस्य हृदये चिन्ता सुमहती तदा । त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात् ॥ २५ ॥  
 स स्ववेशमाभ्यतिक्रम्य नरनागाश्वसंकुलम् । प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम् ॥ २६ ॥  
 अभ्यतीत्य ततोऽपश्यदन्तःपुरमनुत्तमम् । ततस्तद् भरतः श्रीमानाविवेशानिवारितः ॥ २७ ॥  
 स मातामहमावृच्छ्य मातुलं च युधाजितम् । रथमारुह्य भरतः शत्रुघ्नसहितो ययौ ॥ २८ ॥  
 रथान् मण्डलचक्रांश्च योजयित्वा परं शतम् । उष्ट्रगोऽश्वखरैर्भृत्या भरतं यान्तमन्वयुः ॥ २९ ॥

बलेन गुप्तो भरतो महात्मा सहायकस्यात्मसमैरमात्यैः ।

आदाय शत्रुघ्नमपेतशत्रुर्गृहाद् ययौ सिद्ध इवेन्द्रलोकात् ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽथोऽध्याकाण्डे सप्ततितमः सर्गः ॥ ७० ॥

Because of his hurry to depart (for Ayodhya) Bharata, the son of Kaikeyī, did not at that moment welcome the aforesaid wealth gifted by the king of the Kekayas. (24) Nay, due to the hastening of the messengers and also because of his having seen the (ominous) dream indeed a very great anxiety appeared in his heart at that time. (25) Returning to his own residence and then leaving it, Bharata, who (now) owned a very large fortune, reached the main road, which was crowded with men, elephants and horses and unexcelled (by other roads). (26) Passing thence he saw the gynaeceum, which was unsurpassed (by other mansions). The glorious Bharata thereupon entered it unchallenged. (27) Taking leave of his maternal grandfather (and grandmother) as well as of

his maternal uncle, Yudhājit, (and aunt) and mounting his chariot with Śatrughna, the said Bharata left (for Ayodhya). (28) Fitting a hundred other chariots having circular wheels with camels, bullocks, horses and mules, servants (of King Aśwapati) followed Bharata as he departed. (29) Guarded by a detachment sent by his maternal grandfather and taking Śatrughna (with him), Bharata, who was possessed of great fortitude and had no enemies, departed with ministers who were equalled by (none but) themselves from his residence (even) as a Siddha (a member of a class of demigods credited with supernatural powers by virtue of their very birth) would from the realm of Indra (the lord of paradise). (30)

*Thus ends Canto Seventy in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*



# एकसप्ततितमः सर्गः

## Canto LXXI

When Bharata reaches Ayodhya after crossing many streams and rivers and passing through different territories and finds the city cheerless and wearing a deserted look, he sets about brooding and speculating as to what may be the reason for this and, speaking to the charioteer about it, enters the palace dejected and disconsolate.

स प्राङ्मुखो राजगृहादभिनिर्गम्य वीर्यवान् । ततः सुदामां युतिमान् संतीर्यावेश्य तां नदीम् ॥ १ ॥  
 ह्रादिनीं दूरपारां च प्रत्यक्स्रोतस्तरङ्गिणीम् । शतद्रुमतश्छ्छीमान् नदीमिक्ष्वाकुनन्दनः ॥ २ ॥  
 ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्वतान् । शिलामाकुर्वतीं तीर्त्वा आग्नेयं शल्यकर्षणम् ॥ ३ ॥  
 सत्यसंधः शुचिर्भूत्वा प्रेक्षमाणः शिलावहाम् । अभ्यगात् स महाशैलान् वनं चैत्ररथं प्रति ॥ ४ ॥  
 सरस्वतीं च गङ्गां च युग्मेन प्रतिपद्य च । उत्तरान् वीरमत्स्यानां भारुण्डं प्राविशद् वनम् ॥ ५ ॥  
 वेगिनीं च कुलिङ्गाख्यां ह्रादिनीं पर्वतावृताम् । यमुनां प्राप्य संतीर्णो बलमाश्रासयत् तदा ॥ ६ ॥  
 शीतीकृत्य तु गात्राणि क्लान्तानाश्वास्य वाजिनः । तत्र स्नात्वा च पीत्वा च प्रायादादाय चोदकम् ॥ ७ ॥  
 राजपुत्रो महारण्यमनभीक्ष्णोपसेवितम् । भद्रो भद्रेण यानेन मरुतः खमिवात्यगात् ॥ ८ ॥  
 भागीरथीं दुष्प्रतरां सौंडशुधाने महानदीम् । उपायाद् राघवस्तूर्णे प्राग्वटे विश्रुते पुरे ॥ ९ ॥

Proceeding from Rājagṛha in an easterly direction and then surveying and crossing the well-known river Sudāmā\* as well as the broad river Hrādinī, the powerful and dignified Bharata, a glorious scion of Ikṣwāku, crossed the river Śataḍru (the modern Sutlej), whose stream takes a westward course. (1-2) Crossing another stream at Ailadhāna (a village of that name) and reaching the territory of Aparaparvata and crossing a river which petrified everything thrown into it, he reached the tract lying to the south-east and known by the name of Śalyākaraṣaṇa (so called because it abounded in a herb possessing the virtue of extracting a thorn etc.). (3) Gazing on the river Śilāvahā (so called because it carried away even

rocks along its swift stream) and getting purified (through bathing in it), Bharata (who was true to his promise) crossed the Mahāśaila hills heading towards the forest of Chaitraratha. (4) Reaching the river Saraswatī (flowing towards the west) and (a branch of) the (holy) Ganga at their confluence, he passed through the northern part of the Viramatsya territory and entered the forest of Bhāruṇḍa. (5) Having duly crossed the swift and thundering river named Kulingā, hemmed in by mountains, and reaching the Yamuna, he allowed the detachment (accompanying him) to rest for the time being. (6) Refreshing the limbs of the horses (by bathing them) and giving the fatigued animals (food and) rest (in the shade

\* The messengers sent to call Bharata from his maternal grandfather's rode to Rājagṛha by a shorter yet more difficult route through the forest region. Bharata, however, was accompanied by an army and therefore drove through a broader yet longer route. Hence it took him a full week to reach Ayodhya and he had to pass through places which the messengers did not come across in their journey.

of trees ), nay, ( himself ) bathing and quenching his thirst, and taking water ( for the journey ahead ), Bharata proceeded further. ( 7 ) The prince, who had undergone propitious rites ( before embarking on the long journey ), crossed ( speedily ) by his excellent chariot the great forest ( lying in the way ), which was not frequented, ( even ) as the wind sweeps through the atmosphere.

( 8 ) Finding the great river Ganga ( associated with the name of Emperor Bhagiratha, who was instrumental in bringing the stream to the terrestrial region ) difficult to cross at ( the village of ) Aṃśudhāna, Bharata, ( a scion of Raghu ) hastily approached it ( with a view to crossing it ) at the well-known town of Prāgvaṭa ( where it could be easily crossed ). ( 9 )

स गङ्गां प्राग्वाटे तीर्त्वा समायात् कुटिकोष्ठिकाम् । सबलस्तां स तीर्त्वाथ समगाद् धर्मवर्धनम् ॥ १० ॥  
 तोरणं दक्षिणार्धेन जम्बूप्रस्थं समागमत् । वरुथं च ययौ रम्यं ग्रामं दशरथात्मजः ॥ ११ ॥  
 तत्र रम्ये वने वासं कृत्वासौ प्राङ्मुखो ययौ । उद्यानमुज्जिहानायाः प्रियका यत्र पादपाः ॥ १२ ॥  
 स तांस्तु प्रियकान् प्राप्य शीघ्रानास्थाय वाजिनः । अनुज्ञाप्याथ भरतो वाहिनीं त्वरितो ययौ ॥ १३ ॥  
 वासं कृत्वा सर्वतीर्थे तीर्त्वा चोत्तानिकां नदीम् । अन्या नदीश्च विविधैः पार्वतीयैस्तुरंगमैः ॥ १४ ॥  
 हस्तिवृष्टकमासाद्य कुटिकामत्यवर्तत । ततार च नरव्याघ्रो लोहित्ये च कपीवतीम् ॥ १५ ॥  
 एकसाले स्थाणुमतीं विनते गोमतीं नदीम् । कलिङ्गनगरे चापि प्राप्य सालवनं तदा ॥ १६ ॥  
 भरतः क्षिप्रमागच्छत् सुपरिश्रान्तवाहनः । वनं च समतीत्याशु शर्वर्यामरुणोदये ॥ १७ ॥  
 अयोध्यां मनुना राज्ञा निर्मितां स ददर्श ह । तां पुरीं पुरुषव्याघ्रः सप्तरात्रोषितः पथि ॥ १८ ॥

Crossing the ( holy ) Ganga at Prāgvaṭa, he reached the river Kuṭikoṣṭikā. Again, crossing the latter along with the detachment ( accompanying him ), he duly arrived at ( the village of ) Dharmavardhana. ( 10 ) Bharata ( son of Daśaratha ) duly reached ( the village of ) Jambūprastha through the southern portion of ( the village of ) Torana and ( then ) arrived at the lovely village of Varūtha. ( 11 ) Having halted ( for the night ) in a delightful grove adjoining that village, he drove in an easterly direction to the garden of Ujjihānā ( a city ), in which existed ( a cluster of ) Kadamba trees. ( 12 ) Having reached those Kadamba trees and getting swifter horses yoked to his chariot and allowing the army to come slowly ( since he had reached his own territory ), Bharata for his part hastily proceeded ( further ). ( 13 )

Having halted ( that night ) in ( the village of ) Sarvatīrtha and forded ( next morning ) the river Uttānikā and other streams on the back of various mountain ponies and reaching ( the village of ) Hastiprsthaka, Bharata ( a tiger among men ) crossed the river Kuṭikā and at Lohitya ( another village ) crossed the river Kapivati ( too ). ( 14-15 ) He crossed the Sthāpumatī at ( the village of ) Ekaśāla and, reaching the river Gomti, he crossed it near ( the village of ) Vinata. And then Bharata quickly reached a grove of sal trees at Kalinganagara. Nay, hurriedly driving through the grove during the night, his horses having been completely exhausted, the tiger among men beheld the celebrated city of Ayodhya, founded by King ( Vaivaswata ) Manu, at dawn, having spent seven nights in the way: so the tradition goes. ( 16-18 )

अयोध्यामग्रतो दृष्ट्वा सारथिं चेदमब्रवीत् । एषा नातिप्रतीता मे पुण्योद्याना यशस्विनी ॥ १९ ॥  
 अयोध्या दृश्यते दूरात्सारथे पाण्डुमृत्तिका । यज्विभिर्गुणसम्पन्नैर्ब्राह्मणैर्वेदपारगैः ॥ २० ॥  
 भूयिष्ठमृद्वैराकीर्णा राजर्षिवरपालिता । अयोध्यायां पुरा शब्दः श्रूयते तुमुलो महान् ॥ २१ ॥



समन्तान्नरनारीणां तमद्य न शृणोम्यहम् । उद्यानानि हि सायाहे क्रीडित्वोपरतैर्नरैः ॥ २२ ॥  
 समन्ताद् विप्रधावद्भिः प्रकाशन्ते ममान्यथा । तान्यद्यानुरुदन्तीव परित्यक्तानि कामिभिः ॥ २३ ॥  
 अरण्यभूतेव पुरी सारथे प्रतिभाति माम् ।  
 न ह्यत्र यानैर्दृश्यन्ते न गजैर्न च वाजिभिः । निर्यान्तो वाभियान्तो वा नरमुख्या यथा पुरा ॥ २४ ॥  
 उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च । जनानां रतिसंयोगेष्वत्यन्तगुणवन्ति च ॥ २५ ॥  
 तान्येतान्यद्य पश्यामि निरानन्दानि सर्वशः । स्रस्तपर्णैरनुपथं विक्रोशद्भिरिव द्रुमैः ॥ २६ ॥  
 नाद्यापि श्रूयते शब्दो मत्तानां मृगपक्षिणाम् । सरक्तां मधुरां वाणीं कलं व्याहरतां बहु ॥ २७ ॥  
 चन्दनागुरुसम्पृक्तो धूपसम्पृच्छितोऽमलः । प्रवाति पवनः श्रीमान् किं नु नाद्य यथा पुरा ॥ २८ ॥  
 भेरीमृदङ्गवीणानां कोणसंघटितः पुनः । किमद्य शब्दो विरतः सदादीनगतिः पुरा ॥ २९ ॥  
 अनिष्टानि च पापानि पश्यामि विविधानि च । निमित्तान्यमनोज्ञानि तेन सीदति मे मनः ॥ ३० ॥  
 सर्वथा कुशलं सूत दुर्लभं मम बन्धुषु । तथा ह्यसति सम्मोहे हृदयं सीदतीव मे ॥ ३१ ॥

Nay, seeing Ayodhya in front of him, Bharata spoke as follows to the charioteer:—"This well-famed city, consisting of sacred gardens, does not look very cheerful to me. ( 19 ) Ayodhya, O charioteer, which was thickly crowded with Brahmans given to sacrificial performances, endowed with good qualities and well-versed in the Vedas, as well as with wealthy men and was protected by the foremost of royal sages, looks from a distance to be a heap of white clay. Formerly in Ayodhya was heard on all sides a great confused noise of men and women; I do not hear it today. Indeed gardens, which looked bright with men running helter-skelter on all sides, having ceased sporting ( in the morning ) after entering them at dusk and sporting ( the whole night ), appear to me ( quite ) different. Deserted by gallants, they are weeping as it were today. ( 20—23 ) The city, O charioteer, appears to me as converted into a woodland; for high-class men are not seen going out or coming here in conveyances or on ( the back of ) elephants or horses as before. ( 24 ) The gardens ( in this city ) formerly

looked excited with joy and enraptured and were extremely favourable for love-contacts of men. ( 25 ) Today I find those very gardens bereft of joy in every way with their trees shedding ( tears in the form of ) leaves on the alleys and piteously wailing as it were. ( 26 ) Not even at this hour ( of sunrise ) is heard the cry of deer and birds in rut profusely and inarticulately giving forth their sweet and impassioned utterances. ( 27 ) I wonder how a pure and delightful breeze laden with the fragrance of sandalwood and aloe and scented with the fume of burnt incense does not blow today as before. ( 28 ) How has the sound, which ever proceeded unstintedly in the past, of kettledrums, clay tom-toms and Vinas, played upon with a drum-stick, palms or fingers, has ceased only today ? ( 29 ) I also perceive unwelcome, portentous and unpleasant omens of every description. My mind is feeling dejected on that score. ( 30 ) The all-round welfare of my near and dear ones is difficult to find, O charioteer ! ( For ) even when there is no ( ostensible ) cause for infatuation my heart is sinking as it were." ( 31 )

विपण्णः श्रान्तहृदयस्त्रस्तः संलुलितेन्द्रियः । भरतः प्रविवेशाशु पुरीमिक्षाकुपालिताम् ॥ ३२ ॥  
 द्वारेण वैजयन्तेन प्राविशच्छ्रान्तवाहनः । द्वाःस्थैरुत्थाय विजयमुक्तस्तैः सहितो ययौ ॥ ३३ ॥  
 स त्वनेकाग्रहृदयो द्वाःस्थं प्रत्यर्च्य तं जनम् । सूतमश्वपतेः कलान्तमब्रवीत् तत्र राघवः ॥ ३४ ॥

Dejected and alarmed, his heart weary and senses extremely perturbed, Bharata speedily entered the city protected by the scions of Ikṣvāku. (32) His horses being fatigued, he effected his entry by the western gate (known by the name of Vajjayanta). Greeted with shouts of triumph by the porters,

who rose to usher him in, he moved on accompanied by them. (33) Sending the porters back with honour, the said Bharata (a scion of Raghu) for his part, troubled as he was at heart, spoke on the spot to the wearied charioteer of King Aśwapati (as follows):— (34)

किमहं त्वरयाऽऽनीतः कारणेन विनानघ । अशुभाशङ्कि हृदयं शीलं च पततीव मे ॥ ३५ ॥  
 श्रुता नु यादृशाः पूर्वं नृपतीनां विनाशने । आकारांस्तानहं सर्वानिह पश्यामि सारथे ॥ ३६ ॥  
 सम्मार्जनविहीनानि परुषाण्युपलक्ष्ये । असंयतकवाटानि श्रीविहीनानि सर्वशः ॥ ३७ ॥  
 बलिर्कर्मविहीनानि धूपसम्मोदनेन च । अनाशितकुटुम्बानि प्रभाहीनजनानि च ॥ ३८ ॥  
 अलक्ष्मीकानि पश्यामि कुटुम्बिभवनान्यहम् । अपेतमाल्यशोभानि असम्मृष्टाजिराणि च ॥ ३९ ॥  
 देवगाराणि शून्यानि न भान्तीह यथा पुरा । देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठास्तथैव च ॥ ४० ॥  
 माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा । दृश्यन्ते वणिजोऽप्यद्य न यथा पूर्वमत्र वै ॥ ४१ ॥  
 ध्यानसंविग्नहृदया नष्टव्यापारयन्त्रिताः । देवायतनचैत्येषु दीनाः पक्षिमृगास्तथा ॥ ४२ ॥  
 मलिनं चाश्रुपूर्णाक्षं दीनं ध्यानपरं कृशम् । सखीपुंसं च पश्यामि जनमुत्कण्ठितं पुरे ॥ ४३ ॥

"Why have I been brought (to Ayodhya) in a hurry without (mentioning) any cause, O sinless one ? My heart is (therefore) apprehensive of some misfortune and my composure is vanishing (as it were). (35) I observe at this moment, O charioteer, all those indications that have been heard of (by me) in the past as pointing to the demise of kings. (36) I behold the dwellings of householders unswept, dirty-coloured, shorn of splendour in every way and with open doors. (37) I find that no oblations have been offered in them to the various creatures, that they are devoid of odour coming from the burning of incense and bereft of fortune, that members of the household have not been fed in them (for many days past) and their inmates look pale. Temples which

are no longer adorned with garlands (hanging on the gates), whose courtyards have not been swept (for the last so many days) and which are devoid of men, do not look charming now as before. Images of gods as well as sacrificial halls have been deserted; salable goods (such as flowers and garlands) do not figure prominently as before in flower marts today. Merchants too in this city, whose hearts are seized with fear due to anxiety and who feel dispirited because of their business having been brought to a standstill, do not appear (as happy) as they looked before. Nay, birds and beasts in temples and (other) places of worship are distressed. (38—42) Again, I behold the people in the city, including men and women, in soiled attire, miserable, worried, emaciated and sorrowful, with eyes full of tears." (43)

इत्येवमुक्त्वा भरतः सूतं तं दीनमानसः । तान्यनिष्ठान्ययोध्यायां प्रेक्ष्य राजगृहं ययौ ॥ ४४ ॥

तां शून्यशृङ्गाटकवेश्मरथ्यां रजोऽरुणद्वारकवाटयन्त्राम् ।

दृष्ट्वा पुरीमिन्द्रपुरीप्रकाशां दुःखेन सम्पूर्णतरो बभूव ॥ ४५ ॥

बभूव पश्यन् मनसोऽप्रियाणि यान्यन्यदा नास्य पुरे बभूवुः ।

अवाकिशरा दीनमना नदृष्टः पितुर्महात्मा प्रविवेश वेशम् ॥ ४६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकसप्ततितमः सर्गः ॥ ७१ ॥



Perceiving those unwelcome indications in Ayodhya and having spoken to the said charioteer as above, Bharata drove to the royal palace afflicted in mind. ( 44 ) He was filled to the brim with sorrow to see that city, which shone ( at one time ) like Amarāvati ( the capital of Indra in paradise ), with its cross-

roads, houses and streets desolate and its doors and bolts soiled with dust. ( 45 ) Beholding things distasteful to the mind, things which had never come to pass in his city before, the high-souled Bharata became cheerless and entered his father's apartments distressed in mind, his head hung down. ( 46 )

*Thus ends Canto Seventy-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## द्विसप्ततितमः सर्गः

### Canto LXXII

Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyi then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies.

अपश्यंस्तु ततस्तत्र पितरं पितुरालये । जगाम भरतो द्रष्टुं मातरं मातुरालये ॥ १ ॥  
 अनुप्राप्तं तु तं दृष्ट्वा कैकेयी प्रोषितं सुतम् । उत्पपात तदा दृष्ट्वा त्यक्त्वा सौवर्णमासनम् ॥ २ ॥  
 स प्रविश्यैव धर्मात्मा स्वगृहं श्रीविवर्जितम् । भरतः प्रेक्ष्य जग्राह जनन्याश्चरणौ शुभौ ॥ ३ ॥  
 तं मूर्ध्नि समुपाग्राय परिष्वज्य यशस्विनम् । अङ्गे भरतमारोप्य प्रष्टुं समुपचक्रमे ॥ ४ ॥  
 अद्य ते कतिचिद् राज्यश्च्युतस्यार्यकवेश्मनः । अपि नाध्वश्रमः शीघ्रं रथेनापततस्तव ॥ ५ ॥  
 आर्यकस्ते सुकुशली युधाजिन्मातुलस्तव । प्रवासाच्च सुखं पुत्र सर्वे मे वक्तुमर्हसि ॥ ६ ॥

Not finding his father in the latter's apartments in the palace, Bharata for his part then proceeded to see his mother in her apartments. ( 1 ) Rejoiced to see her aforesaid son, who had ( long ) been absent from home, returned, Kaikeyi for her part sprang on her feet at once, quitting her seat of gold. ( 2 ) Immediately on entering his ( mother's ) apartments and observing them completely shorn of splendour,

the celebrated Bharata, whose mind was given to piety, clasped his mother's lovable feet. ( 3 ) Duly smelling his head ( as a token of motherly affection ) and embracing the illustrious Bharata and seating him on her lap, she coolly proceeded to question him ( as follows ) :— ( 4 ) “How many nights have elapsed today since you departed from your maternal grandfather's abode and were not fatigue experienced by you in

the course of the ( long and tedious ) journey while you rode fast in your chariot ? ( 5 ) Is your maternal grandfather as well as your maternal uncle,

Yudhājī, enjoying perfect health ? And has everything been well with you ( ever ) since you left home, my son ? You should tell me everything." ( 5-6 )

एवं पृष्ठस्तु कैकेया प्रियं पार्थिवनन्दनः । आचष्ट भरतः सर्वं मात्रे राजीवलोचनः ॥ ७ ॥  
अद्य मे सप्तमी रात्रिश्च्युतस्यार्यकवेश्मनः । अम्बायाः कुशली तातो युधाजिन्मातुलश्च मे ॥ ८ ॥  
यन्मे धनं च रत्नं च ददौ राजा परंतपः । परिश्रान्तं पथ्यभवत् ततोऽहं पूर्वमागतः ॥ ९ ॥  
राजवाक्यहरैर्दूतैस्त्वय्यमाणोऽहमागतः । यदहं प्रष्टुमिच्छामि तदम्बा वक्तुमर्हति ॥ १० ॥  
शून्योऽयं शयनीयस्ते पर्यङ्को हेमभूषितः । न चायमिष्वाकुजनः प्रहृष्टः प्रतिभाति मे ॥ ११ ॥  
राजा भवति भूयिष्ठमिहाम्बाया निवेशने । तमहं नाद्य पश्यामि द्रष्टुमिच्छन्निहागतः ॥ १२ ॥  
पितुर्ग्रहीष्ये पादौ च तं ममाख्याहि पृच्छतः । आहोस्विदम्बान्येष्टायाः कौसल्याया निवेशने ॥ १३ ॥

Questioned thus in endearing terms by Kaikeyī, the lotus-eyed Prince Bharata, for his part, related to his mother everything ( concerning himself ). ( 7 ) ( He said ) " Today has elapsed the seventh night since I departed from the abode of my maternal grandfather. My maternal grandfather as well as my maternal uncle, Yudhājī, is enjoying good health. ( 8 ) The animals carrying the wealth ( gold ) and jewels that King Aśwapati ( a tormentor of his enemies ) gave ( to me ) got fatigued on the way; hence I came away first. ( 9 ) Being urged by the messengers, carrying the royal message, to hurry up, I came away ( in advance ). Be pleased,

O mother, to tell me ( now ) what I intend to ask. ( 10 ) This couch of yours, fit for reposing on and plated with gold ( as it is ), is unoccupied ( by the king, who used to grace it every now and then ). These attendants of Daśaratha ( a scion of Ikṣvāku ) do not appear much delighted to me either. ( 11 ) The king used mostly to be present here in your apartments. Though I have come here longing to see him, I do not see him today. ( 12 ) Nay, I shall clasp the feet of my father: ( pray ) tell me, ( even ) as I ask you, where he may be. Is he in the apartments of Kausalyā, the seniormost of my mothers ?" ( 13 )

तं प्रत्युवाच कैकेयी प्रियवद् धीरमप्रियम् । अजानन्तं प्रजानन्ती राज्यलोभेन मोहिता ॥ १४ ॥  
या गतिः सर्वभूतानां तां गतिं ते पिता गतः । राजा महात्मा तेजस्वी यायजूकः सतां गतिः ॥ १५ ॥  
तच्छ्रुत्वा भरतो वाक्यं धर्माभिजनवाञ्छुचिः । पपात सहसा भूमौ पितुशोकबलार्दितः ॥ १६ ॥  
हा हतोऽस्मीति कृपणां दीनां वाचमुदीरयन् । निपपात महाबाहुर्बाहू विक्षिप्य वीर्यवान् ॥ १७ ॥  
ततः शोकेन संवीतः पितुर्मरणदुःखितः । विललाप महातेजा भ्रान्ताकुलितचेतनः ॥ १८ ॥  
एतत् सुरुचिरं भाति पितुर्मे शयन पुरा । शशितेवामलं रात्रौ गगनं तोयदात्यये ॥ १९ ॥  
तदिदं न विभात्यद्य विहीनं तेन धीमता । व्योमेव शशिना हीनमण्डुक् इव सागरः ॥ २० ॥  
बाष्पमुत्सृज्य कण्ठेन स्वात्मना परिपीडितः । प्रच्छाद्य वदनं श्रीमद् वस्त्रेण जयतां वरः ॥ २१ ॥

Infatuated by greed of sovereignty, Kaikeyī, who knew everything in detail, related to Bharata, who knew nothing ( about it ), the whole thing, which was ( so ) terrible and unpleasant, as though it were agreeable ( to hear ) :—( 14 )

" The high-souled and glorious king, your father, who was given to the performance of sacrifices and was the haven of the virtuous, has met the same fate as is the destined end of all created beings." ( 15 ) Hearing the aforesaid



reply (from the lips of Kaikeyi), the guileless Bharata, who came of a pious family, fell to the ground all at once, hard smitten with grief caused by the death of his father. (16) Uttering in piteous tones the plaintive words "Alas, I am ruined !" and striking his arms against the floor, the heroic Bharata (who possessed long arms) fell prostrate. (17) Overwhelmed with grief and distressed over the death of his father, Bharata (who was endowed with great glory) then lamented (in the following words), his mind being confused and agitated

तमार्ते देवसंकाशं समीक्ष्य पतितं भुवि । निकृत्तमिव सालस्य स्कन्धं परशुना वने ॥ २२ ॥  
माता मातङ्गसंकाशं चन्द्रार्कसदृशं सुतम् । उत्थापयित्वा शोकार्ते वचनं चेदमब्रवीत् ॥ २३ ॥  
उत्तिष्ठोत्तिष्ठ किं शेषे राजन्नत्र महायशः । त्वद्विधा नहि शोचन्ति सन्तः सदसि सम्मताः ॥ २४ ॥  
दानयज्ञाधिकारा हि शीलश्रुतिपोऽनुगा । बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे ॥ २५ ॥

Perceiving her aforesaid son, shining brightly like a god,—who closely resembled (the young of) an elephant and vied with the moon and the sun (in splendour) and felt stricken with grief, fallen in a wretched plight on the ground like a bough of a sal severed with an axe in a forest,—and lifting him, the mother (Kaikeyi) spoke to him as follows:— (22-23) "Get up, O king ! Rise, O highly illustrious one ! Wherefore are

(through grief):—(18) "This couch of my father looked most charming before like a clear sky adorned with the moon on an autumnal night. (19) Devoid of that sagacious king (however), the same couch does not shine brightly today any more than a moonless sky or a sea whose water has been dried up (by the fire of universal dissolution)." (20) Shedding tears with a sound (expressive of anguish) from his throat, and covering his charming face with a cloth, Bharata (the foremost of victorious men), who felt greatly troubled in his own mind, continued to wail. (21)

you lying down here (on the ground) ? Virtuous souls like you, honoured in an assembly (of men), do not grieve. (24) Your mind, O prince richly endowed with intelligence,—which is (ever) devoted to charity and sacrificial performances and which pursues right conduct,—follows (the injunctions of) the Vedas, and is prone to austerities,—is steady as the radiance of the sun is fixed in the orb of the sun." (25)

स रुदित्वा चिरं कालं भूमौ परिविवृत्य च । जननीं प्रत्युवाचेदं शोकैर्बहुभिरावृतः ॥ २६ ॥  
अभिषेक्ष्यति रामं तु राजा यज्ञं नु यक्षते । इत्यहं कृतसंकल्पो दृष्टो यात्रामयासिषम् ॥ २७ ॥  
तदिदं ह्यन्यथाभूतं व्यवदीर्घं मनो मम । पितरं यो न पश्यामि नित्यं प्रियहिते रतम् ॥ २८ ॥  
अम्ब केनात्यगाद् राजा व्याधिना मय्यनागते । धन्या रामादयः सर्वे यैः पिता संस्कृतः स्वयम् ॥ २९ ॥  
न नूनं मां महाराजः प्राप्तं जानाति कीर्तिमान् । उपजिघ्रेत् तु मां मूर्ध्नि तातः संनाम्य सत्वरम् ॥ ३० ॥  
क्व स पाणिः सुखस्पर्शस्तातस्याक्लिष्टकर्मणः । यो हि मां रजसा ध्वस्तमभीक्ष्णं परिमार्जति ॥ ३१ ॥  
यो मे भ्राता पिता बन्धुर्यस्य दासोऽस्मि सम्मतः । तस्य मां शीघ्रमाख्याहि रामस्याक्लिष्टकर्मणः ॥ ३२ ॥  
पिता हि भवति ज्येष्ठो धर्ममार्यस्य जानतः । तस्य पादौ ग्रहीष्यामि स हीदानौ गतिर्मम ॥ ३३ ॥  
धर्मविद् धर्मशीलश्च महाभागो दृढव्रतः । आर्ये किमब्रवीद् राजा पिता मे सत्यविक्रमः ॥ ३४ ॥  
पश्चिमं साधुसंदेशमिच्छामि श्रोतुमात्मनः ।

Weeping for a long time and rolling on the floor, Bharata, who was filled with many-sided grief, replied to his

mother as follows:—(26) "Having arrived at the conclusion that the king will most probably install Śrī

Rāma ( as Prince Regent ) or perform a sacrifice, I gladly undertook the journey ( to Ayodhya ). ( 27 ) Indeed that calculation ( of mine ) has come to be incorrect, ( and ) my mind is torn ( with anguish ) in that I do not behold my father, who was ever intent on doing kind acts to me and devoted to my good ( 28 ) Of what disease did the king die before I arrived, O mother ? ( How ) fortunate are Śrī Rāma and all others, by whom father was cremated with their own hands ! ( 29 ) Surely the illustrious emperor does not know me to have come ( home ). Otherwise, pressing me down, father would have quickly smelt my head ( as a token of affection ). ( 30 ) Where is that hand, agreeable to the touch, of my father,—who did ( great ) things

without ( much ) exertion,—that would wipe me again and again when he found me soiled with dust. ( 31 ) ( Pray ) announce me soon to Śrī Rāma, who is unwearied in action, ( nay ) who is my ( elder ) brother, father ( in the absence of the emperor ) and friend ( all in one ), and whose beloved servant I am. ( 32 ) To a worthy man knowing what is right, an elder brother is a virtual father. I shall clasp his feet ( as a mark of respect ) since he is my support now. ( 33 ) What did the king, my father, of firm resolve and unfailing prowess,—who knew what is right, had a virtuous disposition and was highly fortunate,—say to my elder brother ( at the last moment ) ? ( 34 ) I wish to hear his last kind message for me."

इति पृष्टा यथातत्त्वं कैकेयी वाक्यमब्रवीत् ॥ ३५ ॥

रामेति राजा विलपन् हा सीते लक्ष्मणेति च । स महात्मा परं लोकं गतो मतिमतां वरः ॥ ३६ ॥

इतीमां पश्चिमां वाचं व्याजहार पिता तव । कालधर्मपरिक्षितः पाशैरिव महागजः ॥ ३७ ॥

सिद्धार्थास्तु नरा राममागतं सह सीतया । लक्ष्मणं च महाबाहुं द्रक्ष्यन्ति पुनरागतम् ॥ ३८ ॥

तच्छ्रुत्वा विषसादैव द्वितीयाप्रियशंसनात् । विषण्णवदनो भूत्वा भूयः पप्रच्छ मातरम् ॥ ३९ ॥

क्व चेदानीं स धर्मात्मा कौसल्यानन्दवर्धनः । लक्ष्मणेन सह भ्रात्रा सीतया च समागतः ॥ ४० ॥

तथा पृष्टा यथान्यायमाख्यातुमुपचक्रमे । मातास्य युगपद्वाक्यं विप्रियं प्रियशंसया ॥ ४१ ॥

स हि राजसुतः पुत्र चीरवासा महावनम् । दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः ॥ ४२ ॥

तच्छ्रुत्वा भरतस्त्रस्तो भ्रातृश्रारित्रशङ्कया । स्वस्य वंशस्य माहात्म्यात् प्रभृदुं समुपचक्रमे ॥ ४३ ॥

कच्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित् । कच्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः ॥ ४४ ॥

कच्चिन्न परदारान् वा राजपुत्रोऽभिमन्यते । कस्मात् स दण्डकारण्ये भ्राता रामो विवासितः ॥ ४५ ॥

Questioned thus, Kaikeyī replied as follows ( strictly ) in consonance with facts:—( 35 ) "That high-souled monarch, the foremost among the wise, departed for the other world crying 'O Rāma, oh Sitā, O Lakṣmaṇa !!!' ( 36 ) Bound by the laws of Time ( according to which a living being meets his end at the appointed time ), like a huge elephant bound with ropes, your father uttered the following parting words:—( 37 ) 'Only those men who ( are able to ) behold Rāma returned with Sitā, is also the mighty-armed Lakṣmaṇa

come back ( to Ayodhya ) will have their object accomplished.' " ( 38 ) Hearing the aforesaid report, the prince grew melancholy at that other unpleasant tidings and, assuming a dejected look, further questioned his mother ( as follows ):—( 39 ) "Where is Śrī Rāma, whose mind is given to virtue and who enhances the joy of Kausalyā, now, conjoined with brother Lakṣmaṇa and Sitā ?" ( 40 ) Questioned as aforesaid, his mother began duly to relate ( as follows ) the unpleasant event simultaneously with the news



of his father's demise in the tone of breaking a welcome news:—( 41 ) "Actually clad in the bark of trees, my son, and followed by Lakṣmaṇa, the aforesaid prince proceeded to the great forest of Daṇḍaka with Sitā ( a princess of the Videha territory )." ( 42 ) Filled with apprehension to hear the tidings because of his misgivings about the character of his ( elder ) brother ( Śrī Rāma ), and remembering

as he did the greatness of his ( royal ) house, Bharata commenced interrogating her ( as follows ):—( 43 ) "I hope no property of a Brahman was ( wantonly ) seized by Śrī Rāma. I am sure no sinless man, whether wealthy or destitute, was killed by him. ( 44 ) Nor did the prince long for another's wife, I am sure. ( If not ), wherefore was my celebrated brother sent into exile to the Daṇḍaka forest ?" ( 45 )

अथास्य चपला माता तत् स्वकर्म यथातथम् । तेनैव स्त्रीस्वभावेन व्याहर्तुमुपचक्रमे ॥ ४६ ॥  
एवमुक्ता तु कैकेयी भरतेन महात्मना । उवाच वचनं दृष्ट्वा वृथापण्डितमानिनी ॥ ४७ ॥  
न ब्राह्मणधनं किञ्चिद्धृतं रामेण कस्यचित् ।  
कश्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः । न रामः परदारान् स चक्षुर्भ्यामपि पश्यति ॥ ४८ ॥  
मया तु पुत्र श्रुत्वैव रामस्येहाभिषेचनम् । याचितस्ते पिता राज्यं रामस्य च विवासनम् ॥ ४९ ॥  
स स्ववृत्तिं समास्थाय पिता ते तत् तथाकरोत् । रामस्तु सहसौमित्रिः प्रेषितः सह सीतया ॥ ५० ॥  
तमपश्यन् प्रियं पुत्रं महीपालो महायशाः । पुत्रशोकपरिचूनः पञ्चत्वमुपपेदिवान् ॥ ५१ ॥  
त्वया त्विदानीं धर्मज्ञ राजत्वमवलम्ब्यताम् । त्वत्कृते हि मया सर्वमिदमेवंविधं कृतम् ॥ ५२ ॥  
मा शोकं मा च संतापं धैर्यमाश्रय पुत्रक । त्वदधीना हि नगरी राज्यं चैतदनामयम् ॥ ५३ ॥  
तत् पुत्र शीघ्रं विधिना विधिज्ञैर्वसिष्ठमुख्यैः सहितो द्विजेन्द्रैः ।  
संकल्प्य राजानमदीनसत्त्वमात्मानमुर्व्यामभिषेचयस्व ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽथोऽध्याकाण्डे द्विसप्ततितमः सर्गः ॥ ७२ ॥

Prompted by her feminine (frivolous) nature, which was too well-known, Bharata's capricious mother forthwith began to recount her notorious doing (precisely) as matters stood. ( 46 ) Questioned as aforesaid by the high-souled Bharata, Kaikeyī, for her part, who vainly accounted her wise, merrily replied as follows:—( 47 ) "No property whatsoever of a Brahman or anyone (else) was ( wantonly ) seized by Rāma nor was any innocent man, wealthy or destitute, killed by him. Nor did the celebrated Rāma look on another's wife even with sinless eyes. ( 48 ) The moment I heard of Rāma's installation ( as Prince Regent ) on the throne of Ayodhya, my son, your father was in fact asked by me for the sovereignty ( of Ayodhya in your favour ) and the banishment of Rāma. ( 49 ) Following his own

( truthful ) nature, your father thereupon did as he was asked ( by me ) Accompanied by Lakṣmaṇa, Rāma was accordingly sent into exile along with Sitā. ( 50 ) Missing his beloved son ( Rāma ), and stricken with grief over his separation from that son, the highly illustrious emperor met his end. ( 51 ) Let the throne ( of Ayodhya ) be accepted by you now, O knower of what is right ! Indeed all this has been manipulated by me in this wise for your sake. ( 52 ) Do not yield to grief nor to remorse, my dear son, but have recourse to firmness. Indeed ( the existence of ) the city ( of Ayodhya as well as this kingdom, which is free from trouble, is dependent on you. ( 53 ) Therefore, speedily performing with due ceremony the funeral rites with respect to the king ( you

deceased father ) with the help of the foremost of Brahmans well-versed in the scriptural ordinance, get yourself

installed, my son, as the ruler of the ( entire ) globe, undepressed in spirits. ( 54 )

*Thus ends Canto Seventy-two in the Ayodhyā-Rāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## त्रिसप्ततितमः सर्गः

### Canto LXXIII

Bitterly reproaching Kaikeyi in many ways, and cutting her to the quick by his caustic remarks, Bharata takes a vow before her to bring back Śrī Rāma from the forest, install him on the throne of Ayodhya and wait upon him as an attendant to offend her.

श्रुत्वा च स पितुर्वृत्तं भ्रातरौ च विवासितौ । भरतो दुःखसंतप्त इदं वचनमब्रवीत् ॥ १ ॥  
किं नु कार्यं हतस्येह मम राज्येन शोचतः । विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च ॥ २ ॥  
दुःखे मे दुःखमकरोव्रणे क्षारमिवाददाः । राजानं प्रेतभावस्थं कृत्वा रामं च तापसम् ॥ ३ ॥  
कुलस्य त्वमभावाय कालरात्रिरिवागता । अङ्गारमुपगुह्य स्म पिता मे नावबुद्धवान् ॥ ४ ॥  
मृत्युमापादितो राजा त्वया मे पापदर्शिनि । सुखं परिहृतं मोहात् कुलेऽस्मिन् कुलपांसिनि ॥ ५ ॥  
त्वां प्राप्य हि पिता मेऽद्य सत्यसंधो महायशाः । तीव्रदुःखाभिसंतप्तो वृत्तो दशरथो नृपः ॥ ६ ॥  
विनाशितो महाराजः पिता मे धर्मवत्सलः । कस्मात् प्रव्राजितो रामः कस्मादेव वनं गतः ॥ ७ ॥

Sore stricken with sorrow to hear the ( unwelcome ) news about his father, as well as of his brothers ( Śrī Rāma and Lakṣmaṇa ) having been sent into exile, Bharata replied as follows:—( 1 ) "What object on earth will possibly be gained through sovereignty by me, a wretched being, deprived of his father and ( elder ) brother,—who was as good as a father,— and ( therefore ) grieving ? ( 2 ) Reducing the king to the state of a departed soul and turning Śrī Rāma an ascetic ( on top of it ), you have brought calamity after calamity to me—rubbed salt as it were into my wound. ( 3 ) Like the night of universal dissolution ( or Goddess Kālarātri, one of the nine Durgās or manifestations of the Divine Energy associated with the dissolution of the universe ), you made your appearance

( in my father's house ) for the extermination of my race ! ( Even ) on clasping a live coal to his bosom my father did not recognize it ( as such ). ( 4 ) The king, my father, has been consigned to death by you, O woman who perceive evil ( even where there is none ) and have brought disgrace to your family ! Through infatuation the joy of this family has been taken away by you. ( 5 ) Indeed having got you ( for his wife ) my highly illustrious father, King Daśaratha, who was true to his promise and was sore stricken with acute agony ( born of separation from his eldest son ) has passed away. ( 6 ) Wherefore was the emperor, my father, who was ( so ) lovingly devoted to duty, deprived of his life by you ? For what precise reason was Śrī Rāma sent into exile and proceeded to the forest ? ( 7 )



कौसल्या च सुमित्रा च पुत्रशोकाभिपीडिते । दुष्करं यदि जीवेतां प्राप्य त्वां जननीं मम ॥ ८ ॥  
 नन्वार्योऽपि च धर्मात्मा त्वयि वृत्तिमनुत्तमाम् । वर्तते गुरुवृत्तिशो यथा मातरि वर्तते ॥ ९ ॥  
 तथा ज्येष्ठा हि मे माता कौसल्या दीर्घदर्शिनी । त्वयि धर्मं समास्थाय भगिन्यामिव वर्तते ॥ १० ॥  
 तस्याः पुत्रं महात्मानं चीरवल्कलवाससम् । प्रस्थाप्य वनवासाय कथं पापे न शोचसे ॥ ११ ॥  
 अपापदर्शिनं शूरं कृतात्मानं यशस्विनम् । प्रत्राज्य चीरवसनं किं नु पश्यसि कारणम् ॥ १२ ॥  
 लुब्धाया विदितो मन्ये न तेऽहं राघवं यथा । तथा ह्यनर्थो राज्यार्थं त्वयाऽऽनीतो महानयम् ॥ १३ ॥  
 अहं हि पुरुषव्याघ्रावपश्यन् रामलक्ष्मणौ । केन शक्तिप्रभावेण राज्यं रक्षितुमुत्सहे ॥ १४ ॥

"Having got you, my mother (for their co-wife), Kausalyā and Sumitrā too have been tormented with grief caused by separation from their (own) son. They would (indeed) accomplish something hard to accomplish if they survived (any longer). (8) Surely my elder brother (Śrī Rāma) too, whose mind is given to piety and who knows (full well) how to serve his elders, rendered the best services to you as he did to his (own) mother! (9) Even so my seniormost mother, Kausalyā, who takes a long-range view of things, behaved towards you as towards her (own) sister, following (as she does) the principles of right conduct. (10) Having sent her high-souled son, clad in tatters and

the bark of trees, into exile in a forest, wherefore do you not grieve, O sinful woman? (11) Having sent into exile, clad in the bark of trees, the illustrious hero who never detected others' sin and had mastered his self, what gain on earth do you expect? (12) To you, who are full of greed (for power and pelf), I am not known I believe, in my reality as to how devoted I am to Śrī Rāma (a scion of Raghu). That is why this great tragedy has been enacted by you for the sake of sovereignty. (13) Failing to perceive the two tigers among men, Śrī Rāma and Lakṣmaṇa, by virtue of what strength can I venture to protect the kingdom (of Ayodhya)? (14)

तं हि नित्यं महाराजो बलवन्तं महौजसम् । उपाश्रितोऽभूद् धर्मात्मा मेरुर्मेख्वनं यथा ॥ १५ ॥  
 सोऽहं कथमिमं भारं महाधुर्यसमुद्यतम् । दम्भो धुरमिवासाद्य सहेयं केन चौजसा ॥ १६ ॥  
 अथवा मे भवेच्छक्तियोगैर्बुद्धिबलेन वा । सकामां न करिष्यामि त्वामहं पुत्रगर्दिनीम् ॥ १७ ॥  
 न मे विकाङ्क्षा जायेत त्यक्तुं त्वां पापनिश्चयाम् । यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत् सदा ॥ १८ ॥  
 उत्पन्ना तु कथं बुद्धिस्तवेयं पापदर्शिनी । साधुचारित्रविभ्रष्टे पूर्वेषां नो विगर्हिता ॥ १९ ॥  
 अस्मिन् कुले हि सर्वेषां ज्येष्ठो राज्येऽभिषिच्यते । अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः ॥ २० ॥  
 नहि मन्ये नृशंसे त्वं राजधर्ममवेक्षसे । गतिं वा न विजानासि राजवृत्तस्य शाश्वतीम् ॥ २१ ॥

"Even the emperor, whose mind was given to piety, ever depended on (the might of) the powerful Śrī Rāma,—who is possessed of extraordinary strength,—(just) as Mount Meru depends (for its protection against inroads) on the forest grown on it. (15) How and with what stamina shall I, whose only strength is Śrī Rāma, sustain this burden (of kingship) any

more than a calf would stand the strain on getting a load, borne with ease by a giant bull? (16) Or (even) if such capacity could be brought out in me through contrivances or through intellectual calibre, I shall never allow you to attain your desired end,—you, who covet sovereignty for your son (i. e., myself). (17) No disinclination would be felt by me (even) in

deserting you, a woman of sinful resolve, if Śrī Rāma did not regard you as a mother at all times. ( 18 ) How did this idea ( of securing the kingdom for a younger brother in supersession of the eldest ),—an idea which contemplates evil ( in relation to others ) and which has been severely condemned by our forbears,—enter your mind at all, O

woman fallen from virtuous conduct p ( 19 ) Indeed in our house the eldest\* of all ( brothers ) is installed ( on the throne ). The other brothers devoutly obey him. ( 20 ) I believe you do not at all respect the moral code prescribed for kings nor do you know the eternal way of life of kings, O cruel woman ! ( 21 )

सततं राजपुत्रेषु ज्येष्ठो राजाभिषिच्यते । राशमेतत् समं तत् स्यादिह्वाकूणां विशेषतः ॥ २२ ॥  
तेषां धर्मैकरक्षाणां कुलचारित्रशोभिनाम् । अद्य चारित्रशौदीर्यं त्वां प्राप्य विनिवर्तितम् ॥ २३ ॥  
तवापि सुमहाभागे जनेन्द्रकुलपूर्वके । बुद्धिमोहः कथमयं सम्भूतस्त्वयि गर्हितः ॥ २४ ॥  
न तु कामं करिष्यामि तवाहं पापनिश्चये । यया व्यसनमारब्धं जीवितान्तकरं मम ॥ २५ ॥  
एष त्विदानीमेवाहमप्रियार्थं तवानघम् । निवर्तयिष्यामि वनाद् भ्रातरं स्वजनप्रियम् ॥ २६ ॥  
निवर्तयित्वा रामं च तस्याहं दीप्ततेजसः । दासभूतो भविष्यामि सुस्थितेनान्तरात्मना ॥ २७ ॥

इत्येवमुक्त्वा भरतो महात्मा प्रियेतरैर्वाक्यगणैस्तुदंस्ताम् ।

शोकार्दितश्चापि ननाद भूयः सिंहो यथा मन्दरकन्दरस्थः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये अदिकाव्येऽयोध्याकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

"Among the sons of a king the eldest ( alone ) is invariably crowned king. This is a common practice among ( all ) kings, and it is particularly true of the Ikṣwākus. ( 22 ) The self-esteem, born of ( loftiness of ) character, cherished by the aforesaid kings,—who were protected by their righteousness alone and who shone by virtue of a mode of life befitting their race,—has disappeared today on coming to be associated with you. ( 23 ) How has this perversity of reason, contemptible for you, appeared in you too, O exceptionally blessed lady, born of a royal lineage ! ( 24 ) I will not in any case accomplish your desired object, O woman of sinful resolve, since a calamity which may ( eventually ) prove

fatal to me, has been set on foot by you. ( 25 ) In order to give offence to you I shall, however, forthwith cause to return from the forest my sinless ( elder ) brother ( Śrī Rāma ), the beloved of his people. ( 26 ) Nay, having caused Śrī Rāma to return ( from the forest ) I shall settle down ( in life ) with a composed mind, turning a servant of the aforesaid prince of effulgent glory." ( 27 ) Having spoken as aforesaid ( to his mother ), pricking her once more with volleys of piercing words, the high-souled Bharata, even though tormented with grief, roared like a lion ensconced in a cave of Mount Mandara. ( 28 )

Thus ends Canto Seventy-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

\* This is fully supported by Manu, who says:—

ज्येष्ठ एव तु गृहीयात्सकलं पैतृकं धनम् । अन्ये तमनुजीवेयुर्यथैव पितरं तथा ॥

"The eldest son alone should inherit the entire property of his father. Others should depend on him as they did on their father ( heretofore )."



## चतुःसप्ततितमः सर्गः

## Canto LXXIV

Severely reproaching his mother once more, and making up his mind not only to bring back Śrī Rāma from the forest and crown him king but also to go into exile for fourteen years in order to redeem his elder brother's vow, Bharata, who is filled with rage at the thought of the mischief wrought by his mother, cannot contain his grief and falls unconscious to the ground.

तां तथा गर्हयित्वा तु मातरं भरतस्तदा । रोपेण महताऽऽविष्टः पुनरेवाब्रवीद् वचः ॥ १ ॥  
 राज्याद् भ्रंशस्व कैकेयि नृशंसे दुष्टचारिणि । परित्यक्तासि धर्मेण मा मृतं रुदती भव ॥ २ ॥  
 किं नु तेऽदूषयद् रामो राजा वा भृशधार्मिकः । ययोर्मृत्युर्विवासश्च त्वत्कृते तुल्यमागतौ ॥ ३ ॥  
 भ्रूणहत्यामपि प्राप्ता कुलस्यास्य विनाशनात् । कैकेयि नरकं गच्छ मा च तातसलोकताम् ॥ ४ ॥  
 यत्त्वया हीदृशं पापं कृतं घोरेण कर्मणा । सर्वलोकप्रियं हित्वा ममाप्यापादितं भयम् ॥ ५ ॥  
 त्वत्कृते मे पिता वृत्तो रामश्चारण्यमाश्रितः । अयशो जीवलोके च त्वयाहं प्रतिपादितः ॥ ६ ॥

Having reproached his mother, Kaikeyī, as aforesaid on that occasion, Bharata, for his part, who was filled with violent anger, spoke once more as follows:—( 1 ) "Be deprived of sovereignty, O cruel Kaikeyī of vicious conduct ! Since you have been forsaken by virtue, keep wailing ( for life ) taking me to be dead ( since the course you have adopted is bound to prove fatal to me ). ( 2 ) What interest of yours, I wonder, did Śrī Rāma or the exceedingly pious king mar, whose banishment and death ( severally ) came about at one and the same time because of you ? ( 3 ) By having brought destruction to this family you have incurred the sin of having killed a Brahman studying the Veda. Proceed

you ( therefore ) to hell ( after death ), O Kaikeyī, and not to heaven in common with my father ( your husband, the virtuous King Daśaratha ). ( 4 ) Since such a ( gross ) sin has been incurred by you through a terrible act ( in the form of taking the life of a pious husband and sending into exile a loving and virtuous son ), peril ( of being disowned by my loving brother ) has been brought by you to me as well by banishing a prince who is the beloved of all people. ( 5 ) Because of you my father has joined the majority, while Śrī Rāma has taken up his abode in the forest, and I too have been subjected to ignominy in the world of mortals by you. ( 6 )

मातृरूपे ममामित्रे नृशंसे राज्यकामुके । न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिघातिनि ॥ ७ ॥  
 कौसल्या च सुमित्रा च याश्चान्या मम मातरः । दुःखेन महताऽऽविष्टास्त्वां प्राप्य कुलदूषिणीम् ॥ ८ ॥  
 न त्वमश्वपतेः कन्या धर्मराजस्य धीमतः । राक्षसी तत्र जातासि कुलप्रध्वंसिनी पितुः ॥ ९ ॥  
 यत् त्वया धार्मिको रामो नित्यं सत्यपरायणः । वनं प्रस्थापितो वीरः पितापि त्रिदिवं गतः ॥ १० ॥  
 यत्प्रधानासि तत् पापं मयि पित्रा विना कृते । भ्रातृभ्यां च परित्यक्ते सर्वलोकस्य चाप्रिये ॥ ११ ॥  
 कौसल्यां धर्मसंयुक्तां वियुक्तां पापनिश्चये । कृत्वा कं प्राप्स्यसे ह्यद्य लोकं निरयगामिनि ॥ १२ ॥

"I ought not to be spoken to by you, O cruel woman of evil conduct and covetous of sovereignty, who have killed your ( own ) husband and are my enemy in the guise of a mother ! ( 7 ) Having got you, the disgrace of your family, ( for a co-wife ), Kausalyā and Sumitrā and my other ( step- ) mothers too have been filled with great agony. ( 8 ) ( Surely ) you are not the daughter of the virtuous and wise King Aśwapati, but an ogress sprung from his loins, who has brought complete ruin to my father's race. ( 9 ) Since the virtuous hero, Śrī Rāma, who is ever devoted to truth, has been sent into exile to

the forest by you and my father too has departed for heaven because of you, the sin that has been chiefly incurred by you thereby has been visited on me, who have ( consequently ) been deprived of my father, nay, abandoned by my brothers ( Śrī Rāma and Lakṣmaṇa ) and have become unpopular with the whole world. ( 10-11 ) Indeed, having rendered Kausalyā, who is wedded to piety, desolate ( by depriving her of her husband and only son ), O woman of sinful resolve and doomed to perdition, what realm ( other than the infernal regions ) will you attain now ( after death ) ? ( 12 )

किं नावबुध्यसे कूरे नियतं बन्धुसंश्रयम् । ज्येष्ठं पितृसमं रामं कौसल्यायात्मसम्भवम् ॥ १३ ॥  
 अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चाभिजायते । तस्मात् प्रियतरो मातुः प्रिया एव तु बान्धवाः ॥ १४ ॥  
 अन्यदा किल धर्मज्ञा सुरभिः सुरसम्भता । वहमानौ ददर्शोर्व्या पुत्रौ विगतचेतसौ ॥ १५ ॥  
 तावर्धदिवसं श्रान्तौ दृष्ट्वा पुत्रौ महीतले । रुरोद पुत्रशोकेन बाष्पपर्याकुलेक्षणम् ॥ १६ ॥  
 अधस्ताद् व्रजतस्तस्याः सुरराज्ञो महात्मनः । बिन्दवः पतिता गात्रे सूक्ष्माः सुरभिगन्धिनः ॥ १७ ॥  
 निरीक्षमाणस्तां शक्रो ददर्श सुरभिं स्थिताम् । आकाशे विष्टितां दीनां रुदतीं भृशदुःखिताम् ॥ १८ ॥

"Did you not cognize Śrī Rāma, born of Kausalyā's own womb, to be my eldest brother and ( therefore ) as good as my father, self-controlled and the asylum of his kinsfolk, O cruel woman ? ( 13 ) A son takes his shape from ( the essence of ) the various primary and secondary limbs of his father ( in the form of his generative fluid ) and the heart of his mother which is the fount of her ovum ). Hence he is dearer ( than all others ) to his mother, whereas her ( other ) relations are simply dear ( to her ). ( 14 ) On one occasion ( in the hoary past ), to the tradition goes, Surabhi ( the

cow of plenty ), who knows what is right and is adored by gods, saw a pair of bullocks ( her own sons ) fallen unconscious on the ground while drawing the plough. ( 15 ) Seeing her two sons lying on the ground exhausted due to their having toiled ( hard ) for half the day, Surabhi wept for grief born of anxiety for her sons, her eyes blinded with tears. ( 16 ) Her sweet-scented tear-drops fell on the person of the high-souled Indra, ( the ruler of gods ), who happened to pass below. ( 17 ) Looking upwards Indra beheld the said Surabhi standing weeping in the heavens in a miserable plight, sore afflicted. ( 18 )

तां दृष्ट्वा शोकसंतप्तां वज्रपाणिर्यशस्विनीम् । इन्द्रः प्राञ्जलिरुद्विग्नः सुरराजोऽब्रवीद् वचः ॥ १९ ॥  
 भयं कच्चिन्न चास्मासु कुतश्चिद् विद्यते महत् । कुतोनिमित्तः शोकस्ते ब्रूहि सर्वहितैषिणि ॥ २० ॥  
 एवमुक्ता तु सुरभिः सुरराजेन धीमता । प्रत्युवाच ततो धीरा वाक्यं वाक्यविशारदा ॥ २१ ॥  
 शान्तं पापं न वः किञ्चित् कुतश्चिदमराधिप । अहं तु मग्नौ शोचामि स्वपुत्रौ विप्रमे स्थितौ ॥ २२ ॥  
 एतौ दृष्ट्वा कृशौ दीनौ सूर्यरश्मिप्रतापितौ । बध्यमानौ बलीवदौ कर्षकेण दुरात्मना ॥ २३ ॥  
 मम कायात् प्रसूतौ हि दुःखितौ भारपीडितौ । यौ दृष्ट्वा परितप्येऽहं नास्ति पुत्रसमः प्रियः ॥ २४ ॥



"Perturbed to find the illustrious cow agonized through grief, Indra, the ruler of gods, who carried a thunder-bolt in one of his hands, spoke with joined palms as follows:—( 19 ) 'I hope there is no grave danger to us ( heavenly beings ) from any quarter ( whatsoever ). Now tell me, O well-wisher of all, what is the occasion for your grief ?' ( 20 ) Addressed in the afore said words by the wise Indra ( the ruler of gods ), the intelligent Surabhi for her part, who was adept in speaking, forthwith

replied ( in the following words ) :—( 21 ) 'Heaven forbid ! There is no danger whatsoever to you from any quarter, O ruler of immortals ! I, however, grieve to see plunged in adversity a pair of bullocks, my own progeny, emaciated and miserable, scorched by the sun's rays and ( on top of it ) being beaten by an evil-minded farmer. ( 22-23 ) I feel sore distressed to find the two bullocks, who are sprung from my own womb, afflicted and oppressed with a ( heavy ) load; for there is none so dear ( to a mother ) as a son.' ( 24 )

यस्याः पुत्रसहस्रैस्तु कृत्स्नं व्याप्तमिदं जगत् । तां दृष्ट्वा रुदतीं शक्रो न सुतान्मन्यते परम् ॥ २५ ॥  
 इन्द्रो ह्यश्रुनिपातं तं स्वगात्रे पुण्यगन्धिनम् । सुरभिं मन्यते दृष्ट्वा भूयसीं तामिहेश्वरः ॥ २६ ॥  
 समाप्रतिमवृत्ताया लोकधारणकाम्यया । श्रीमत्या गुणमुख्यायाः स्वभावपरिचेष्टया ॥ २७ ॥  
 यस्याः पुत्रसहस्राणि सापि शोचति कामधुक् । किं पुनर्या विना रामं कौसल्या वर्तयिष्यति ॥ २८ ॥  
 एकपुत्रा च साध्वी च विवत्सेयं त्वया कृता । तस्मात् त्वं सततं दुःखं प्रेत्य चेह च लप्स्यसे ॥ २९ ॥  
 अहं त्वपचितिं भ्रातुः पितुश्च सकलमिमाम् । वर्धनं यशसश्चापि करिष्यामि न संशयः ॥ ३० ॥

"Seeing Surabhi,—by whose countless offsprings ( in the shape of the bovine race ) the whole creation is filled,—weeping, Indra reckoned none as dearer ( to a mother ) than a son. ( 25 ) Perceiving that dropping of tears, which emitted a sweet odour, ( from the eyes of Surabhi ) on his own person, the powerful Indra recognized the said Surabhi to be the greatest ( of all ) in this world. ( 26 ) When even the celebrated cow of plenty—whose conduct ( in the world ) is uniformly beneficent to all and is without parallel ( in this respect ), actuated as she is by the desire to sustain the world, ( nay ) who is rich in the power to grant the desire of all ( whosoever approaches her ) and is foremost in her virtue ( of truthfulness etc. ) and who is blessed with number-

less offsprings—grieves ( for them ) as an outward expression of her natural love ( for her progeny ), how much more will Kausalyā, who will ( have to ) drag her existence without Śrī Rāma ( her only son ) ? ( 27-28 ) Kausalyā, who is blessed with one son ( only ) and is a virtuous lady to boot, has been deprived of her son by you. Hence you will incessantly undergo suffering here as well as after death. ( 29 ) I for my part shall offer worship as follows ( in the form of bringing him back from the forest and restoring his patrimony to him ) to my ( elder ) brother ( Śrī Rāma ) and entire worship ( in the form of all obsequial rites ) to my father and also enhance their reputation: there is no doubt about it. ( 30 )

आनाय्य च महाबाहुं कौसलेन्द्रं महाबलम् । स्वयमेव प्रवेक्ष्यामि वनं मुनिनिषेवितम् ॥ ३१ ॥  
 नह्यहं पापसंकल्पे पापे पापं त्वया कृतम् । शक्तो धारयितुं पौरैरश्रुकण्ठैर्निरीक्षितः ॥ ३२ ॥  
 सा त्वमग्निं प्रविश वा स्वयं वा विश दण्डकान् । रज्जुं बद्ध्वाथवा कण्ठे नहि तेऽन्यत् परायणम् ॥ ३३ ॥  
 अहमप्यवनीं प्राप्ते रामे सत्यपराक्रमे । कृतकृत्यो भविष्यामि विप्रवासितकल्मषः ॥ ३४ ॥  
 इति नाग इवारण्ये तोमराङ्कुशतोदितः । पपात भुवि संक्रुद्धो निःश्वसन्निव पन्नगः ॥ ३५ ॥

संरक्तनेत्रः शिथिलाम्बरस्तथा विधूतसर्वाभरणः परंतपः ।  
बभूव भूमौ पतितो नृपात्मजः शचीपतेः केतुरिवोत्सवक्ष्ये ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे चतुस्सप्ततितमः सर्गः ॥ ७४ ॥

"Having caused Śrī Rāma ( the ruler of the kingdom of Kosala )—who is distinguished by long arms and is possessed of great might—to return ( to Ayodhya ), I shall myself retire ( in his place ) to the forest frequented by hermits ( and thus save him from the sin of having violated his vow ). ( 31 ) Looked on by the citizens with their throat full of tears, I shall surely not be able to brook the sin perpetrated by you ( in the shape of sending the eldest brother into exile and securing the kingdom in favour of a younger one ), O wicked woman of sinful resolve ! ( 32 ) Having deliberately committed this sin, enter you the fire or retire yourself to the Daṇḍaka forest or ( again ) end your life by

tying a cord round your neck ( and throttling yourself ): there is no other course left for you. ( 33 ) I too shall have washed my stain and accomplished my purpose ( only ) when Śrī Rāma of unfailing prowess has returned to his native land." ( 34 ) Having spoken thus and hissing, highly enraged, like a serpent, Bharata dropped ( unconscious ) to the ground like an elephant pricked with a javelin and a goad in a forest. ( 35 ) With deep red eyes, his garment loosened and all his jewels tossed about, the prince ( Bharata ), the tormentor of his foes, fell to the ground like a banner raised in honour of Indra and let down at the end of the festival. ( 36 )

*Thus ends Canto Seventy-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.*

## पञ्चसप्ततितमः सर्गः

### Canto LXXV

swearing that what had already come to pass in the shape of exile of Śrī Rāma, Sitā and Lakṣmaṇa and the resultant death of the King-Emperor was not to his liking, Bharata moves with Śatrughna to the apartments of his stepmother, Kausalyā, who speaks unkindly to him taunting him with the remark that his mother, Kaikeyī, had rendered good offices to him by securing for him the kingdom of Kosala sought after by him. Bharata, however, politely denies on a number of oaths all complicity in the machinations of his vile mother. Thereby coming to know his heart, the guileless Kausalyā places Bharata on her lap and weeps bitterly.

दीर्घकालात् समुत्थाय संज्ञां लब्ध्वा स वीर्यवान् । नेत्राभ्यामश्रुपूर्णाभ्यां दीनामुद्वीक्ष्य मातरम् ॥ १ ॥  
सोऽमात्यमध्ये भरतो जननीमभ्यकुत्सयत् । राज्यं न कामये जातु मन्त्रये नापि मातरम् ॥ २ ॥



अभिषेकं न जानामि योऽभूद् राज्ञा समीक्षितः । विप्रकृष्टे ह्यहं देशे शत्रुघ्नसहितोऽभवम् ॥ ३ ॥  
 वनवासं न जानामि रामस्याहं महात्मनः । विवासनं च सौमित्रेः सीतायाश्च यथाभवत् ॥ ४ ॥  
 तथैव क्रोशतस्तस्य भरतस्य महात्मनः । कौसल्या शब्दमाज्ञाय सुमित्रा मिदमब्रवीत् ॥ ५ ॥

Regaining his consciousness after a long time the said Bharata, who was full of valour, got up and, casting a glance at his mother, who looked miserable ( at the unexpected turn of events ) with her eyes full of tears, reproached her right and left in the midst of the ministers ( who had evidently collected there on coming to know of Bharata's arrival ) and said, "I never coveted the throne nor did I ( ever ) hold ( any ) consultation with my mother. ( 1-2 ) Nor did I know ( anything ) about the

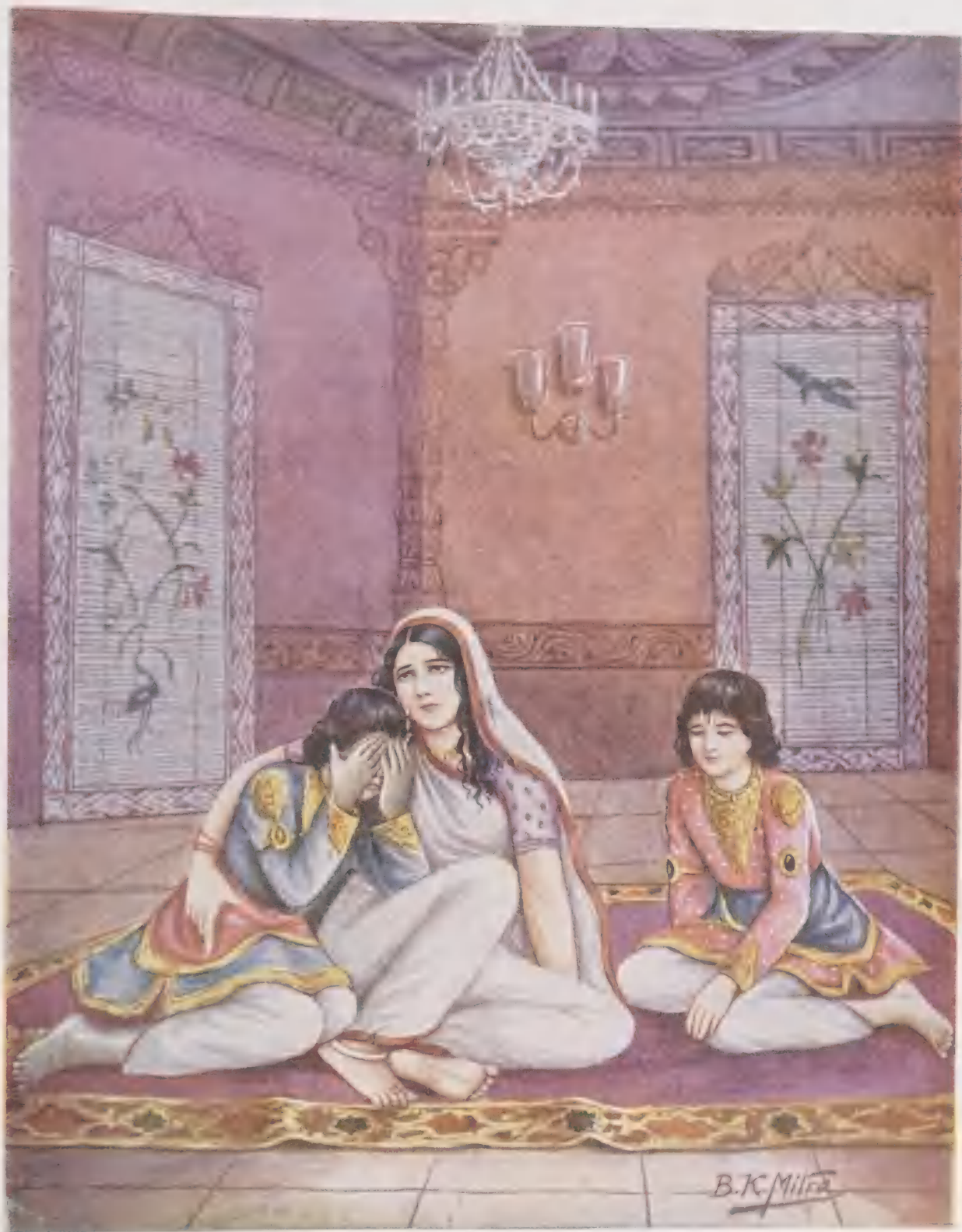
installation ( of Śrī Rāma as Prince Regent ) which was contemplated by the king; for I happened to be ( at that time ) in a distant land with Śatrughna ( my brother ). ( 3 ) Nor ( again ) was I aware of the residence in the forest of the high-souled Śrī Rāma nor how the exile of Lakṣmaṇa ( son of Sumitrā ) and Sītā came about." ( 4 ) Recognizing the voice of the celebrated Bharata of noble mind, who was lamenting as aforesaid Kausalyā spoke to Sumitrā as follows:— ( 5 )

आगतः क्रूरकार्यायाः कैकेय्या भरतः सुतः । तमहं द्रष्टुमिच्छामि भरतं दीर्घदर्शिनम् ॥ ६ ॥  
 एवमुक्त्वा सुमित्रां तां विवर्णवदना कृशा । प्रतस्थे भरतो यत्र वेपमाना विचेतना ॥ ७ ॥  
 स तु राजात्मजश्चापि शत्रुघ्नसहितस्तदा । प्रतस्थे भरतो येन कौसल्याया निवेशनम् ॥ ८ ॥  
 ततः शत्रुघ्नभरतौ कौसल्यां प्रेक्ष्य दुःखितौ । पर्यष्वजेतां दुःखार्तां पतितां नष्टचेतनाम् ॥ ९ ॥  
 रुदन्तौ रुदती दुःखात् समेत्यार्या मनस्विनी । भरतं प्रत्युवाचेदं कौसल्या भृशदुःखिता ॥ १० ॥

"( I think ) Bharata, the son of Kaikeyi of cruel deeds, has returned ( from his maternal grandfather's ). I long to see the aforesaid Bharata, who takes a long-range view of things." ( 6 ) Speaking as aforesaid to the said Sumitrā, the pale-faced and emaciated lady, who looked absent-minded, advanced trembling to the place where Bharata was. ( 7 ) Nay, accompanied by Śatrughna, the said prince ( Bharata ) too, on the other side, proceeded that

( very ) moment along the route by which Kausalyā's apartments could be reached. ( 8 ) Perceiving Kausalyā who was stricken with sorrow, and had fallen unconscious ( on the way ), the two afflicted brothers, Śatrughna and Bharata, hugged her. ( 9 ) Embracing ( in return ) the two brothers, who were weeping through agony, the noble and high-minded Kausalyā, who was sore distressed, addressed Bharata as follows:—( 10 )

इदं ते राज्यकामस्य राज्यं प्राप्तमकण्टकम् । सम्प्राप्तं वत कैकेय्या शीघ्रं क्रूरेण कर्मणा ॥ ११ ॥  
 प्रस्थाप्य चीरवसनं पुत्रं मे वनवासिनम् । कैकेयी कं गुणं तत्र पश्यति क्रूरदर्शिनी ॥ १२ ॥  
 क्षिप्रं मामपि कैकेयी प्रस्थापयितुमर्हति । हिरण्यनाभो यत्रास्ते सुतो मे सुमहायशाः ॥ १३ ॥  
 अथवा स्वयमेवाहं सुमित्रानुचरा सुखम् । अग्निहोत्रं पुरस्कृत्य प्रस्थास्ये यत्र राववः ॥ १४ ॥  
 कामं वा स्वयमेवाद्य तत्र मां नेतुमर्हसि । यत्रासौ पुरुषव्याघ्रस्तप्यते मे सुतस्तपः ॥ १५ ॥  
 इदं हि तव विस्तीर्णं धनधान्यसमाचितम् । हस्त्यश्वरथसम्पूर्णं राज्यं निर्यातितं तया ॥ १६ ॥  
 इत्यादिबहुभिर्वाक्यैः क्रूरैः सम्भर्त्सितोऽनघः । विव्यथे भरतोऽतीव व्रणे तुद्येव सूचिना ॥ १७ ॥  
 पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः । विलप्य बहुधासंशो लब्धसंज्ञस्ततः स्थितः ॥ १८ ॥  
 एवं विलपमानां तां प्राञ्जलिर्भरतस्तदा । कौसल्यां प्रत्युवाचेदं शोकैर्बहुभिरावृताम् ॥ १९ ॥



Bharata's Meeting with Kausalya





"Enjoy this kingdom, devoid of enemies, obtained by you, who coveted it. Alas, it has been promptly secured (for you) by Kaikeyī through a cruel deed (in the shape of banishing Rāma, Sitā and Lakṣmaṇa). (11) What good did the cruel-eyed Kaikeyī expect by sending (into exile) as she did my son (Rāma) as an ascetic clad in the bark of trees? (12) Kaikeyī ought to send away soon me as well to the place where my exceptionally illustrious son with a golden navel (a distinguishing mark of Lord Viṣṇu) is sojourning. (13) Or, placing the sacrificial fire\* (carried by a Brahman) at my head and followed by Sumitrā, I shall myself depart happily along the route by which Rāma has proceeded (to the forest). (14) Or you ought personally to take me now freely to the place

where my aforesaid son, a (veritable) tiger among men, is practising austerities. (15) This extensive kingdom overflowing with riches and food-grains and fully equipped with elephants, horses and chariots has actually been conferred on you by her (your mother)." (16) Bitterly reproached in many such cruel words, the sinless Bharata felt extremely pained as he would when pricked with a needle in his wound. (17) Having lost his consciousness, his mind being utterly confused (to hear the taunting words of Kausalyā), Bharata presently regained his senses and, wailing in many ways, then fell at her feet. (18) To Kausalyā, overwhelmed with griefs of many kinds and lamenting as aforesaid, Bharata then replied with joined palms as follows:—(19)

आर्ये कस्मादजानन्तं गर्हसे मामकल्मषम् । विपुलां च मम प्रीतिं स्थितां जानासि राववे ॥ २० ॥  
 कृतशास्त्रानुगा बुद्धिर्मा भूत् तस्य कदाचन । सत्यसंधः सतां श्रेष्ठो यस्यार्योऽनुमते गतः ॥ २१ ॥  
 प्रैष्यं पापीयसां यातु सूर्यं च प्रति मेहतु । हन्तु पादेन गाः सुप्ता यस्यार्योऽनुमते गतः ॥ २२ ॥  
 कारयित्वा महत् कर्म भर्ता भृत्यमनर्थकम् । अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः ॥ २३ ॥  
 परिपालयमानस्य राज्ञो भूतानि पुत्रवत् । ततस्तु द्रुह्यतां पापं यस्यार्योऽनुमते गतः ॥ २४ ॥  
 बलिषड्भागमुद्धृत्य नृपस्यारक्षितुः प्रजाः । अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः ॥ २५ ॥  
 संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञदक्षिणाम् । तां चापलपतां पापं यस्यार्योऽनुमते गतः ॥ २६ ॥

"Wherefore do you reproach me, O noble lady, guileless as I am and did not know anything (about Śrī Rāma's exile before I returned to Ayodhya)? Nay, you know my great love borne towards Śrī Rāma (a scion of Raghu). (20) Let his judgment never follow (the teachings of) the scriptures as taught by his preceptor, with whose concurrence my elder brother, who is true to his promise and is the foremost of the virtuous, has gone into exile. (21) Let him with whose concurrence my elder brother has gone into exile suffer the lot of a servant of men belonging to

the lowest stratum of society, incur the sin of answering the calls of nature facing the sun and reap the consequences of kicking cows lying asleep. (22) Let him with whose concurrence my elder brother has gone into exile incur the sin that attaches to a master who robs his servant of his resources after getting him accomplish a great deed (for him). (23) Let the sin attaching to those bearing enmity to a king protecting his subjects as his (own) offspring, be incurred by him with whose concurrence my elder brother has gone into exile. (24) Let the sin that attaches to a king who fails to protect

\* The king's seniormost wife alone is entitled to preserve and worship the sacred fire in the absence or on the death of her husband.



the people even after collecting the land revenue in the form of one-sixth of the produce be incurred by him with whose concurrence my elder brother has gone into exile. ( 25 ) Let the sin attaching to those withholding payment

of the sacrificial fee ( even ) after promising it to the priests practising austerities and officiating at a sacrifice be incurred by him with whose concurrence my elder brother has gone into exile. ( 26 )

हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले । मा स्म कार्षीत् सतां धर्मं यस्यार्योऽनुमते गतः ॥ २७ ॥  
 उपदिष्टं मुमुक्षुमर्थं शास्त्रं यत्नेन धीमता । स नाशयतु दुष्टात्मा यस्यार्योऽनुमते गतः ॥ २८ ॥  
 मा च तं व्यूढबाहुंसं चन्द्रभास्करतेजसम् । द्राक्षीद् राज्यस्थमासीनं यस्यार्योऽनुमते गतः ॥ २९ ॥  
 पायसं कृसरं छागं वृथा सोऽश्नातु निर्वृणः । गुरुंश्चाप्यवजानातु यस्यार्योऽनुमते गतः ॥ ३० ॥  
 गवां स्पृशतु पादेन गुरुन् परिवदेत च । मित्रे द्रुह्येत सोऽत्यर्थं यस्यार्योऽनुमते गतः ॥ ३१ ॥  
 विश्वासात् कथितं किञ्चित् परिवादं मिथः क्वचित् । विवृणोतु स दुष्टात्मा यस्यार्योऽनुमते गतः ॥ ३२ ॥

"Let the sin attaching to the man who fails to observe the code of warfare followed by the virtuous on a field of battle crowded with elephants, horses and chariots and thick with weapons ( of all kinds ) be incurred by him with whose concurrence my elder brother has gone into exile. ( 27 ) Let that wicked soul with whose concurrence my elder brother has gone into exile forget the sacred lore expounding the most esoteric truths, taught with ( great ) pains by an enlightened preceptor. ( 28 ) Let him with whose concurrence my elder brother has departed ( for the forest ) not ( live to ) see Śrī Rāma of muscular arms and shoulders, and possessing the splendour of the moon and the sun, willing to accept the kingship and installed ( on the throne ). ( 29 ) Let that merciless fellow with whose concurrence my elder brother has departed ( for the

woods ) incur the sin of partaking of milk boiled with rice and sugar, seasoned rice boiled with sesame seeds and Moong ( a kind of kidney bean ), and goat-milk in vain ( without offering them in the first instance to the almighty Lord, gods and manes etc. ) and of showing disrespect to his elders ( by failing to rise on their arrival and greet them ). ( 30 ) Let him with whose concurrence my elder brother has departed ( for the forest ) incur the sin of touching the body of cows with his feet, reviling his elders and bearing deep-rooted malice to a friend. ( 31 ) Let that evil-minded fellow with whose concurrence my elder brother has departed ( for the forest ) incur the sin of revealing to someone ( else ) a fault of another confessed in private out of reliance ( that he will not divulge the secret before anyone ). ( 32 )

अकर्ता चाकृतज्ञश्च त्यक्तात्मा निरपत्रपः । लोके भवतु विद्विष्टो यस्यार्योऽनुमते गतः ॥ ३३ ॥  
 पुत्रैर्दसैश्च भृत्यैश्च स्वगृहे परिवारितः । स एको मृष्टमश्नातु यस्यार्योऽनुमते गतः ॥ ३४ ॥  
 अप्राप्य सदृशान् दाराननपत्यः प्रमीयताम् । अनवाप्य क्रियां धर्म्यां यस्यार्योऽनुमते गतः ॥ ३५ ॥  
 माऽऽत्मनः संततिं द्राक्षीत् स्वेषु दारेषु दुःखितः । आयुः समग्रमप्राप्य यस्यार्योऽनुमते गतः ॥ ३६ ॥  
 राजस्त्रीबालवृद्धानां वधे यत् पापमुच्यते । भृत्यत्यागे च यत् पापं तत् पापं प्रतिपद्यताम् ॥ ३७ ॥  
 लाक्षया मधुमासेन लोहेन च विषेण च । सदैव बिभृयाद् भृत्यान् यस्यार्योऽनुमते गतः ॥ ३८ ॥  
 संग्रामे समुपोदे च शत्रुपक्षभयंकरे । पलायमानो वध्येत यस्यार्योऽनुमते गतः ॥ ३९ ॥

"Let the fellow with whose concurrence my elder brother has

departed ( for the woods ) never ( be in a position to ) return a service;

( nay ) let him prove ungrateful and shameless, let him be shunned ( by good men ) and hated by all. ( 33 ) Let the fellow with whose concurrence my elder brother has departed ( for the woods ) incur the sin of partaking of a savoury dish alone, at his own home, though surrounded by ( a number of ) sons, servants and dependants. ( 34 ) Let the fellow with whose concurrence my elder brother has departed ( for the woods ) die issueless failing to secure a wife becoming of him ( in point of pedigree, disposition and so on ) and ( in this way ) not enjoying the privilege of performing sacred duties ( like Agnihotra etc., which can be performed only by a married couple ). ( 35 ) Let the fellow with whose concurrence my elder brother has

departed ( for the woods ) not behold ( the face of ) a ( male ) child through his ( wedded ) wife and die full of agony without attaining the full age ( of a hundred years ). ( 36 ) Let him incur the same sin which is declared as attaching to the act of killing a ruler, woman, infant or aged man and forsaking a dependant. ( 37 ) Let him with whose concurrence my elder brother has departed ( for the woods ) always support his dependants through sale of lacquer, honey and flesh, iron and poison ( which is prohibited in the Śāstras )\*. ( 38 ) Let him with whose concurrence my elder brother has departed ( for the woods ) be killed while fleeing at a time when a battle inspiring terror into the adversaries has commenced. ( 39 )

कपालपाणिः पृथिवीमटतां चौरसंवृतः । भिक्षमाणो यथोन्मत्तो यस्यार्योऽनुमते गतः ॥ ४० ॥  
 मद्यप्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः । कामक्रोधाभिभूतश्च यस्यार्योऽनुमते गतः ॥ ४१ ॥  
 मास्य धर्मे मनो भूयाद्धर्मे स निषेवताम् । अपात्रवर्षी भवतु यस्यार्योऽनुमते गतः ॥ ४२ ॥  
 संचितान्यस्य वित्तानि विविधानि सहस्रशः । दस्युभिर्विप्रलुप्यन्तां यस्यार्योऽनुमते गतः ॥ ४३ ॥  
 उमे संध्ये शयानस्य यत् पापं परिकल्प्यते । तच्च पापं भवेत् तस्य यस्यार्योऽनुमते गतः ॥ ४४ ॥  
 यदग्निदायके पापं यत् पापं गुरुतल्पगे । मित्रद्रोहे च यत् पापं तत् पापं प्रतिपद्यताम् ॥ ४५ ॥  
 देवतानां पितॄणां च मातापित्रोस्तथैव च । मा स्म कार्पात् स शुश्रूषां यस्यार्योऽनुमते गतः ॥ ४६ ॥

"Let him with whose concurrence my elder brother has departed for the woods roam about like a madman, clad in tatters and begging alms, bowl in hand. ( 40 ) Let him with whose concurrence my elder brother has departed ( for the woods ) be given over from day to day to wine as well as to women and dice and overpowered by lust and anger. ( 41 ) Let the man with whose concurrence my elder brother has departed ( for the woods ) indulge in unrighteousness and shower his wealth on the undeserving and let his mind never

take delight in piety. ( 42 ) Let the possessions of every description, accumulated in thousands, of the fellow with whose concurrence my elder brother has departed ( for the woods ) be looted by robbers. ( 43 ) Let that ( very ) sin which is concluded as attaching to a man who sleeps during both the twilights be incurred by him with whose concurrence my elder brother has departed ( for the woods ). ( 44 ) Let him incur that ( very ) sin which attaches to the man who practises arson, to him who violates the bed of his teacher and to the fellow who plays a friend

\* A Smṛiti text says:—

लाक्षालवणमांसानि वर्जनीयानि विक्रये ।

"Lacquer, salt and flesh should be eschewed in sale."



foul. ( 45 ) Let the fellow with whose concurrence my elder brother has departed ( for the woods ) not ( have an opportunity to ) do service to gods ( in

the form of Agnihotra etc. ) and to the manes ( in the form of periodical Śrāddha ) and likewise to his ( living ) parents. ( 46 )

सतां लोकात् सतां कीर्त्याः सज्जुष्टात् कर्मणस्तथा । भ्रश्यतु क्षिप्रमद्यैव यस्यार्योऽनुमते गतः ॥ ४७ ॥  
 अपास्य मातृशुश्रूषामनर्थे सोऽवतिष्ठताम् । दीर्घबाहुर्महावक्षा यस्यार्योऽनुमते गतः ॥ ४८ ॥  
 बहुभृत्यो दरिद्रश्च ज्वररोगसमन्वितः । समायात् सततं क्लेशं यस्यार्योऽनुमते गतः ॥ ४९ ॥  
 आशामाशंसमानानां दीनानामूर्ध्वचक्षुषाम् । अर्थिनां वितथां कुर्याद् यस्यार्योऽनुमते गतः ॥ ५० ॥  
 मायया रमतां नित्यं पुरुषः पिशुनोऽशुचिः । राज्ञो भीतस्त्वधर्मात्मा यस्यार्योऽनुमते गतः ॥ ५१ ॥  
 ऋतुस्नातां सतीं भार्यामृतुकालानुरोधिनीम् । अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमते गतः ॥ ५२ ॥

"Let the man with whose concurrence my elder brother has departed ( for the woods ) forfeit this very day, nay, at once ( his claim to ) the region inhabited by the virtuous ( after their death ), forfeit ( his claim to ) the reputation enjoyed by good men and fall from the course of conduct followed by the righteous. ( 47 ) Let the fellow with whose concurrence my elder brother, distinguished by long arms and a broad chest, has departed ( for the woods ) be devoted to the evil path, giving up service to his mother. ( 48 ) Let him with whose concurrence my elder brother has departed ( for the woods ) be a pauper though having many dependants ( to support ); let him be seized with ailment in the form of fever and suffer hardship continually. ( 49 ) Let the

man with whose concurrence my elder brother has departed ( for the woods ) falsify the hopes of destitute suppliants uttering his praises and looking upwards ( in his face in expectancy ). ( 50 ) Let him with whose concurrence my elder brother has departed ( for the woods ) ever delight in deception, remaining a backbiter and impure and afraid of the king ( all his life ), his mind being given to unrighteousness. ( 51 ) Let the evil-minded fellow with whose concurrence my elder brother has departed ( for the woods ) ignore his chaste wife who has attained purity after menstruation ( and is thus fit to conceive ) and approaches him ( for union ), the period being favourable for procreation. ( 52 )

विप्रलुप्तप्रजातस्य दुष्कृतं ब्राह्मणस्य यत् । तदेतत् प्रतिपद्येत यस्यार्योऽनुमते गतः ॥ ५३ ॥  
 ब्राह्मणयोद्यतां पूजां विहन्तु कलुषेन्द्रियः । बालवत्सां च गां दोग्धु यस्यार्योऽनुमते गतः ॥ ५४ ॥  
 धर्मदारान् परित्यज्य परदारान् निषेवताम् । त्यक्तधर्मरतिर्मूढो यस्यार्योऽनुमते गतः ॥ ५५ ॥  
 पानीयदूषके पापं तथैव विप्रदायके । यत्तदेकः स लभतां यस्यार्योऽनुमते गतः ॥ ५६ ॥  
 तृपार्तं सति पानीये विप्रलम्बेन योजयन् । यत् पापं लभते तत् स्याद् यस्यार्योऽनुमते गतः ॥ ५७ ॥  
 भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः । तेन पापेन युज्येत यस्यार्योऽनुमते गतः ॥ ५८ ॥

"Let him with whose concurrence my elder brother has departed ( for the woods ) incur that very sin which attaches to a Brahman whose offsprings have perished ( for lack of nourishment ). ( 53 ) Let that man of sinful mind with whose concurrence my elder brother has

departed ( for the woods ) interrupt the worship going to be offered to a Brahman ( by another ) and milk a cow which calved less than ten days ago. ( 54 ) Let the fool with whose concurrence my elder brother has departed ( for the woods ) enjoy another's wife, forsaking his

lawful wife and having given up his love for piety. ( 55 ) Let the fellow with whose concurrence my elder brother has departed ( for the woods ) incur all at once the sin that attaches to him who defiles the water ( of a well or tank ) as well as that which attaches to one who administers poison. ( 56 ) Let the sin which a man disappointing a person oppressed with thirst by recourse to deception ( in the form of

giving a false report denying the presence of water ), even though there is water ( with him ), attach to him with whose concurrence my elder brother has departed ( for the woods ). ( 57 ) Let him with whose concurrence my elder brother has departed ( for the woods ) be held guilty of the same sin which attaches to a man standing on the road and witnessing a dispute with partiality for one of the disputing parties." ( 58 )

एवमाश्वासयन्नेव दुःखार्तोऽनुपपात ह । विहीनां पतिपुत्राभ्यां कौसल्यां पार्थिवात्मजः ॥ ५९ ॥  
 तदा तं शपथैः कष्टैः शपमानमचेतनम् । भरतं शोकसंतप्तं कौसल्या वाक्यमब्रवीत् ॥ ६० ॥  
 मम दुःखमिदं पुत्र भूयः समुपजायते । शपथैः शपमानो हि प्राणानुपरुणस्मि मे ॥ ६१ ॥  
 दिष्ट्या न चलितो धर्मादात्मा ते सहलक्षणः । क्वस सत्यप्रतिज्ञो हि सतां लोकानवाप्स्यसि ॥ ६२ ॥  
 इत्युक्त्वा चाङ्गमानीय भरतं भ्रातृवत्सलम् । परिष्वज्य महाबाहुं रुरोद भृशदुःखिता ॥ ६३ ॥  
 एवं विलयमानस्य दुःखार्तस्य महात्मनः । मोहाच्च शोकसंरम्भाद् बभूव ललितं मनः ॥ ६४ ॥  
 लालयमानस्य विचेतनस्य प्रनष्टबुद्धेः पतितस्य भूमौ ।  
 मुहुर्मुहुर्निःश्वसतश्च दीर्घं सा तस्य शोकेन जगाम रात्रिः ॥ ६५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चसप्ततितमः सर्गः ॥ ७५ ॥

Even while reassuring as aforesaid Kausalyā, who was bereft ( both ) of her husband and son, the prince ( Bharata ), they say, fell to the ground, stricken as he was with agony. ( 59 ) Thereupon Kausalyā spoke as follows to Bharata, who was solemnly pleading his innocence by means of oaths that were hard to take and had become unconscious, sore stricken as he was with grief:—( 60 ) "The present agony of mine, my son, is aggravated all the more inasmuch as you are choking your breath while solemnly pleading your innocence by means of oaths. ( 61 ) Luckily enough your mind, endowed as it is with excellences, has not deviated from righteousness.

Since you are true to your promise you will attain to the realms of the virtuous, my child !" ( 62 ) Saying so and placing the mighty-armed Bharata, who was ( so ) fond of his brother, on her lap, and embracing him, Kausalyā ( who felt sore distressed ) wept ( aloud ). ( 63 ) The mind of the high-souled Bharata, who was wailing as aforesaid, stricken as he was with sorrow, got agitated through infatuation and excess of grief. ( 64 ) While Bharata was lamenting thus and lay fallen unconscious on the ground, sighing again and again through grief, his power of judgment having been lost, the aforesaid night passed. ( 65 )

Thus ends Canto Seventy-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.



## पद्मसप्ततितमः सर्गः

## Canto LXXVI

Removing his father's dead body from the vessel full of oil and cremating it with the help of articles befitting an emperor, and offering libations of water to the spirit of the deceased on the bank of the Sarayu as enjoined by Vasiṣṭha, Bharata returns to Ayodhya.

तमेवं शोकसंतप्तं भरतं कैकयीमुत्तम् । उवाच वदतां श्रेष्ठो वसिष्ठः श्रेष्ठवाग्दृषिः ॥ १ ॥  
 अलं शोकेन मद्रं ते राजपुत्र महायशः । प्राप्तकालं नरपतेः कुरु संयानमुत्तमम् ॥ २ ॥  
 वसिष्ठस्य वचः श्रुत्वा भरतो धरणीं गतः । प्रेतकृत्यानि सर्वाणि कारयामास धर्मवित् ॥ ३ ॥  
 उद्धृत्य तैलसंसेकात् स तु भूमौ निवेशितम् । आपीतवर्णवदनं प्रमुत्तमिव भूमिपम् ॥ ४ ॥  
 संवेश्य शयने चाग्रे नानारत्नपरिष्कृते । ततो दशरथं पुत्रो विललाप मुदुःखितः ॥ ५ ॥  
 किं ते व्यवसितं राजन् प्रोषिते मय्यनागते । विवास्य रामं धर्मज्ञं लक्ष्मणं च महाबलम् ॥ ६ ॥  
 क यास्यसि महाराज हित्वेमं दुःखितं जनम् । हीनं पुरुषसिंहेन रामेणाक्लिष्टकर्मणा ॥ ७ ॥  
 योगक्षेमं तु तेऽव्यग्रं कोऽस्मिन् कल्पयिता पुरे । त्वयि प्रयाते स्वस्तात रामे च वनमाश्रिते ॥ ८ ॥  
 विधवा पृथिवी राजंस्त्वया हीना न राजते । हीनचन्द्रेव रजनी नगरी प्रतिभाति माम् ॥ ९ ॥

To Bharata, the son of Kaikeyī, who was sore stricken with grief as aforesaid, Sage Vasiṣṭha, the foremost of speakers, spoke (as follows) in a most polite language:—(1) "Have done with grief, O highly illustrious prince! May good betide you! Perform (now) in an excellent way the funeral of the (deceased) king, which is (now) overdue." (2) Hearing the admonition of Vasiṣṭha, Bharata, who knew what is right, fell prostrate and ordered all obsequies (concerning his father) to be taken in hand. (3) Taking (the dead body of) the king out of the vessel in which he lay immersed in oil, and placing Daśaratha,—who was (first) laid on the ground and, though pale-faced, looked as though he were fast asleep,—on an exquisite bier decked with various jewels, his son (Bharata) lamented (as follows), sore distressed as he was:—(4-5) "Having

sent into exile Śrī Rāma as well as Lakṣmaṇa, who is possessed of great strength, at a time when I was away from home and had not yet returned what did you intend to do, O King, knowing as you did what is right? (6) Where will you go abandoning this distressed servant (of yours), (already) bereft of Śrī Rāma, a (veritable) lion among men, who does great deeds without (the least) exertion, O great king? (7) Now that you have departed for heaven, O dear father, and Śrī Rāma has retired to the woods, (I wonder) who will quietly meet the needs of the people and ensure the safety of their person and property in this capital (of yours)? (8) Bereft of you and (thus) deprived of its lord, the earth does not look charming (any more); (nay), the city (too) appears to me (cheerless) as a night bereft of the moon." (9)

एवं विलपमानं तं भरतं दीनमानसम् । अब्रवीद् वचनं भूयो वसिष्ठस्तु महामुनिः ॥ १० ॥  
 प्रेतकार्याणि यान्यस्य कर्तव्यानि विशाभ्यते । तान्यव्यग्रं महाबाहो क्रियन्तामविचारितम् ॥ ११ ॥  
 तथेति भरतो वाक्यं वसिष्ठस्याभिपूज्य तत् । ऋत्विक्पुरोहिताचार्योस्त्वरयामास सर्वशः ॥ १२ ॥

ये त्वग्नयो नरेन्द्रस्य अग्न्यगाराद् बहिष्कृताः । ऋत्विग्भिर्याजकैश्चैव ते हूयन्ते यथाविधि ॥ १३ ॥  
 शिविकायामथारोप्य राजानं गतचेतनम् । बाष्पकण्ठा विमनसस्तमूहुः परिचारकाः ॥ १४ ॥  
 हिरण्यं च सुवर्णं च वासांसि विविधानि च । प्रकिरन्तो जना मार्गं नृपतेरग्रतो ययुः ॥ १५ ॥  
 चन्दनागुरुनिर्यासान् सरलं पद्मकं तथा । देवदारुणि चादृत्य चितां चकुस्तथापरे ॥ १६ ॥  
 गन्धानुच्चावचाश्चान्यास्तत्र गत्वाथ भूमिपम् । तत्र संवेशयामासुश्चितामध्ये तमृत्विजः ॥ १७ ॥

To Bharata, who was lamenting as aforesaid, afflicted in mind as he was, the eminent sage Vasiṣṭha for his part spoke again in the following words:—  
 ( 10 ) "Whatever funeral rites in relation to this monarch ought to be done should be coolly and unhesitatingly gone through, O mighty-armed prince !"  
 ( 11 ) Bowing to the aforesaid command of Vasiṣṭha in the words "Let it be so !" Bharata urged everyone, viz, the priests engaged for sacrificial purposes, family priests and the Āchāryas to make haste. ( 12 ) The sacred fires maintained by the king, that had been taken out of the fire-sanctuary ( on the latter's death ) were being worshipped by the priests engaged for sacrificial purposes and superintending priests according to the scriptural ordinance.

( 13 ) Having placed the king, whose consciousness had departed ( days ago ), on a bier, the servants, who were feeling disconsolate, now bore him ( on their shoulders to the cremation ground ), their throats choked with tears. ( 14 ) Scattering flowers of silver and gold and pieces of cloth of every description on the road, people walked ahead of the king. ( 15 ) Fetching sandalwood, aloe, bdellium, the wood of Sarala ( a species of pine ) and Cerasus puddum and logs of deodar ( the Himalayan cedar ). others raised a funeral pile. ( 16 ) Nay, throwing other fragrant substances of various kinds into the funeral pile, the priests officiating at the obsequies laid the ( deceased ) emperor in the middle of the pyre at the cremation ground. ( 17 )

तदा हुताशनं दत्त्वा जेपुस्तस्य तदृत्विजः । जगुश्च ते यथाशास्त्रं तत्र सामानि सामगाः ॥ १८ ॥  
 शिविकाभिश्च यानैश्च यथार्हं तस्य योषितः । नगरान्निर्ययुस्तत्र वृद्धैः परिवृतास्तथा ॥ १९ ॥  
 प्रसव्यं चापि तं चकुर्ऋत्विजोऽग्निचितं नृपम् । स्त्रियश्च शोकसंतप्ताः कौसल्याप्रमुखास्तदा ॥ २० ॥  
 क्रौञ्चीनामिव नारीणां निनादस्तत्र शुश्रुवे । आर्तानां करुणं काले क्रोशन्तीनां सहस्रशः ॥ २१ ॥  
 ततो रुदन्त्यो विवशा विलप्य च पुनः पुनः । यानेभ्यः सरयूतीरमवतेरुर्नृपाङ्गनाः ॥ २२ ॥

कुत्वोदकं ते भरतेन सार्धं नृपाङ्गना मन्त्रिपुरोहिताश्च ।

पुरं प्रविश्याश्रुपरीतनेत्रा भूमौ दशाहं व्यनयन्त दुःखम् ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे षट्सप्ततितमः सर्गः ॥ ७६ ॥

Setting fire to the pyre ( through the instrumentality of Bharata ) the aforesaid priests engaged for the benefit of the emperor then recited sacred texts ( relevant to the funeral rites ); while those among the officiating priests who could recite the hymns of Sāmaveda chanted them according to the rules. ( 18 ) Attended by elderly guards the king's consorts likewise

went out of the city ( to the cremation ground ) in palanquins and chariots according to their rank. ( 19 ) Then the priests officiating at the obsequies too as well as the ladies led by Kausalyā, who were sore stricken with grief, went clockwise round the said monarch, who had performed sacrifices ( culminating in Aśwanedha ). ( 20 ) There was heard on that occasion



the noise of afflicted women wailing piteously in thousands like so many female cranes. ( 21 ) Having lamented again and again and crying helplessly, the king's consorts got down from their chariots at the bank of the Sarayu. ( 22 ) Having offered water ( to the spirit of the

deceased ) along with Bharata an entering the city ( once more ) the king's consorts as well as the counsellors and family priests spent the following ten days ( of their impurity caused by the emperor's death ) in agony, reposing on the ground, their eyes filled with tears. ( 23 )

*Thus ends Canto Seventy-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

## सप्तसप्ततितमः सर्गः

### Canto LXXVII

Having performed with the help of Śatrughna all the obsequial rites relating to his deceased father on the twelfth day after his death, Bharata gifts to the Brahmans abundant gold and jewels as a part of the obsequies. Overwhelmed with grief on reaching the funeral pile in order to pick up the principal bones of the deceased on the thirteenth day, the prince drops to the ground. Rolling on the ground, Śatrughna for his part wails in profusion. Comforted by Vasiṣṭha and Sumantra, the two brothers urge the ministers to expedite the work of picking up the bones.

ततो दशाहेऽतिगते कृतशौचो नृपात्मजः । द्वादशेऽहनि सम्प्राप्ते श्राद्धकर्माण्यकारयत् ॥ १ ॥  
 ब्राह्मणेभ्यो धनं रत्नं ददावन्नं च पुष्कलम् । वास्तिकं बहु शुक्लं च गाश्चापि बहुशस्तदा ॥ २ ॥  
 दासीदासांश्च यानानि वेश्मानि सुमहान्ति च । ब्राह्मणेभ्यो ददौ पुत्रो राक्षस्तस्यैर्वदेहिकम् ॥ ३ ॥  
 ततः प्रभातसमये दिवसे च त्रयोदशे । विललाप महाबाहुर्भरतः शोकमूर्च्छितः ॥ ४ ॥  
 शब्दापिहितकण्ठश्च शोधनार्थमुपागतः । चित्तमूले पितुर्वाक्यमिदमाह सुदुःखितः ॥ ५ ॥  
 तात यस्मिन् निमृष्टोऽहं त्वया भ्रातरि राघवे । तस्मिन् वनं प्रव्रजिते शून्ये त्यक्तोऽस्म्यहं त्वया ॥ ६ ॥  
 यस्या गतिरनाथायाः पुत्रः प्रव्रजितो वनम् । तामभ्यां तात कौसल्यां त्यक्त्वा त्वं क्व गतो नृप ॥ ७ ॥

Having attained purity ( by performing the obsequial rites pertaining to the eleventh day of his father's death ) when ten days had elapsed the prince ( Bharata ) next performed the obsequial rites pertaining to the twelfth day when that day duly arrived. ( 1 ) On that occasion he gifted to the Brahmans abundant gold, jewellery and foodgrains,

a large herd of white goats and good many cows too. ( 2 ) The prince further gave away to the Brahmans, for the good of the king in the life beyond, female as well as male servants, chariots and very big houses. ( 3 ) Then on the thirteenth day at the time of daybreak the mighty armed Bharata, overwhelmed as he was with grief, broke into a lament. ( 4 )

Nay, having reached the foot of his father's funeral pile in order to collect the bones ( for their immersion in the holy Sarayu river), the prince ( who was sore distressed ) addressed the following words ( to his deceased father ), his throat being choked through crying:— ( 5 ) "My celebrated ( elder ) brother, Śrī Rāma ( a scion of Raghu ), to whose

care I was committed by you, having retired to the forest, O dear father, I have been ( virtually ) abandoned by you in a desolate place. ( 6 ) O dear father, O protector of men, where have you gone leaving Kausalyā, that mother of mine, whose son, the support of that forlorn lady, has been exiled to the forest ?" ( 7 )

दृष्ट्वा भस्मारुणं तच्च दग्धास्थि स्थानमण्डलम् । पितुः शरीरनिर्वाणं निष्ठनन् विषसाद ह ॥ ८ ॥  
स तु दृष्ट्वा रुदन् दीनः पपात धरणीतले । उत्थाप्यमानः शक्रस्य यन्त्रध्वज इवोच्छ्रितः ॥ ९ ॥  
अभिपेतुस्ततः सर्वे तस्यामात्याः शुचिव्रतम् । अन्तकाले निपतितं ययातिमृषयो यथा ॥ १० ॥  
शत्रुघ्नश्चापि भरतं दृष्ट्वा शोकपरिप्लुतम् । विसंज्ञो न्यपतद् भूमौ भूमिपालमनुस्मरन् ॥ ११ ॥  
उन्मत्त इव निश्चितो विललाप सुदुःखितः । स्मृत्वा पितुर्गुणाङ्गानि तानि तानि तदा तदा ॥ १२ ॥

Seeing that circular spot, the place where his father's remains had been burnt, ( nay ) which was ( now ) covered with ashes and red ( because of its having been burnt with a blazing fire ) and was ( further ) strewn with burnt bones, Bharata, they say, grew melancholy and began to cry. ( 8 ) Nay, afflicted to behold the spot, Bharata fell weeping on the ground as a tall banner would while being raised in honour of Indra with the help of a mechanical device. ( 9 ) Thereupon all his ministers rushed to Bharata ( of holy resolve ) as ( royal ) sages (Aṣṭaka

and others ) hastily approached King Yayāti fallen down ( from heaven ) when the stock of his merits ( that sustained him in heaven ) had been exhausted. ( 10 ) Nay, perceiving Bharata overwhelmed with grief, Śatrughna too, who had all along been thinking of the emperor ( his father ), dropped senseless on the ground. ( 11 ) Sore distressed to remember the various gestures of his father born of his loving qualities and made by him from time to time, Śatrughna lamented ( as follows ) like a madman, bewildered as he was:—( 12 )

मन्थराप्रभवस्तीव्रः कैकेयीग्राहसंकुलः । वरदानमयोऽक्षोभ्योऽमज्जयच्छोकसागरः ॥ १३ ॥  
सुकुमारं च बालं च सततं ललितं त्वया । क तात भरतं हित्वा विलपन्तं गतो भवान् ॥ १४ ॥  
ननु भोज्येषु पानेषु वस्त्रेष्वभरणेषु च । प्रवारयति सर्वान् नस्तन्नः कोऽद्य करिष्यति ॥ १५ ॥  
अवदारणकाले तु पृथिवी नावदीर्यते । विहीना या त्वया राज्ञा धर्मज्ञेन महात्मना ॥ १६ ॥  
पितरि स्वर्गमाप्नोते रामे चारण्यमाश्रिते । किं मे जीवितसामर्थ्यं प्रवेक्ष्यामि हुताशनम् ॥ १७ ॥  
हीनो भ्रात्रा च पित्रा च शून्यामिक्ष्वाकुपालिताम् । अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि तपोवनम् ॥ १८ ॥

"The violent and formidable sea of grief, released by Mantharā, which has appeared in the form of the boons ( granted by my father in favour of Kaikeyī ) and has been rendered fearful by alligators in the form of Kaikeyī's words, has overwhelmed us all. ( 13 ) Where have you gone, dear father, leaving Bharata,—who is ( yet ) a ( mere )

stripling, tender of body, and was constantly fondled by you,—weeping ? ( 14 ) Indeed you made us all ( the four brothers ) have our best choice out of ( a large variety of ) eatables, drinks, articles of wearing apparel and ornaments ( placed before us ). ( Since you have disappeared from our midst ) who will discharge this function now ? ( 15 )



( How strange that ) this earth, even though it has been deprived of you, its high-souled ruler, who knew what is right, is not riven even at a time when it should have been riven ! ( 16 ) My father having reached heaven and Śrī Rāma having retired to the forest, what energy has been left in me to

survive ? I shall ( accordingly ) enter the fire. ( 17 ) Bereft of my brother and father too I would not return to Ayodhya,—which, though ruled ( so long ) by scions of Ikṣvāku, has ( now ) become desolate,—but shall withdraw to a forest suitable for austerities." ( 18 )

तयोर्विलपितं श्रुत्वा व्यसनं चाप्यवेक्ष्य तत् । भृशमार्ततरा भूयः सर्व एवानुगामिनः ॥ १९ ॥  
ततो विषण्णौ श्रान्तौ च शत्रुघ्नभरताबुभौ । धरायां स्म व्यचेष्टेतां भग्नशृङ्गाविवर्षभौ ॥ २० ॥  
ततः प्रकृतिमान् वैद्यः पितुरेषां पुरोहितः । वसिष्ठो भरतं वाक्यमुत्थाप्य तमुवाच ह ॥ २१ ॥  
त्रयोदशोऽयं दिवसः पितुर्वृत्तस्य ते विभो । सावशेषास्थिनिचये किमिह त्वं विलम्बसे ॥ २२ ॥  
त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तान्यविशेषतः । तेषु चापरिहार्येषु नैवं भवितुमर्हसि ॥ २३ ॥  
सुमन्त्रश्चापि शत्रुघ्नमुत्थाप्याभिप्रसाद्य च । श्रावयामास तत्त्वज्ञः सर्वभूतभवाभवौ ॥ २४ ॥  
उत्थितौ तौ नरव्याघ्रौ प्रकाशेते यशस्विनौ । वर्षातपपरिग्लानौ पृथगिन्द्रध्वजाविव ॥ २५ ॥  
अश्रूणि परिमृद्नन्तौ रक्ताक्षौ दीनभाषिणौ । अमात्यास्त्वरयन्ति स्म तनयौ चापराः क्रियाः ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Hearing the lament of the two brothers and perceiving their extreme agony as aforesaid, all their attendants felt sore distressed even more. ( 19 ) Dejected and distressed, Śatrughna and Bharata both now began to roll on the ground like a pair of bulls whose horns have been broken. ( 20 ) Raising Bharata up, the omniscient Vasiṣṭha, the family priest of their father as well as of them all, endowed as he was with an amiable disposition, spoke to him as follows, so the tradition goes:—( 21 ) "Today is the thirteenth day since your father was cremated, my lord ! Why ( then ) do you lag behind now in winding up the remaining part of the ceremony of collecting the bones ( viz, cleaning and washing the ground on which the king's body had been cremated and consigning the ashes to the river ) ? ( 22 ) Three pairs of opposites ( life

and death, joy and sorrow, gain and loss ) prevail alike in ( all ) living beings. And they being unavoidable, you ought not to behave like this." ( 23 ) Raising up and pacifying Śatrughna, Sumantra too, a knower of the Truth, told him how birth and death were inevitable for all created beings. ( 24 ) The two illustrious princes, who were ( veritable ) tigers among men and had ( now ) got up, shone like two banners severally raised in honour of Indra ( the god of rain ) and soiled through rain and the sun. ( 25 ) The ministers ( now ) urged the two princes,—who were wiping their tears and speaking in a piteous tone, their eyes reddened ( through excessive grief ),—to expedite the other rites ( pertaining to the thirteenth day, viz, removing the ashes and throwing them into the river and so on ). ( 26 )

Thus ends Canto Seventy-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

## अष्टसप्ततितमः सर्गः

## Canto LXXVIII

While Bharata is contemplating to undertake a journey to meet Śrī Rāma, Śatrughna blames Lakṣmaṇa for failing to restrain his father and forcibly prevent Śrī Rāma's exile. In the meantime Bharata catches sight of Mantharā standing at the door decked with ornaments and points to her as the root of all mischief.

Śatrughna thereupon pounces upon the maidservant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyī too.

On the latter pleading for mercy on Mantharā's behalf,

Bharata intervenes and Śatrughna lets her go.

अथ यात्रां समीहन्तं शत्रुघ्नो लक्ष्मणानुजः । भरतं शोकसंतप्तमिदं वचनमब्रवीत् ॥ १ ॥  
 गतिर्यः सर्वभूतानां दुःखे किं पुनरात्मनः । स रामः सत्त्वसम्पन्नः स्त्रिया प्रव्राजितो वनम् ॥ २ ॥  
 बलवान् वीर्यसम्पन्नो लक्ष्मणो नाम योऽप्यसौ । किं न मोचयते रामं कृत्वापि पितृनिग्रहम् ॥ ३ ॥  
 पूर्वमेव तु विग्राह्यः समवेक्ष्य नयानयौ । उत्पथं यः समारूढो नार्या राजा वशं गतः ॥ ४ ॥  
 इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मणानुजे । प्राग्द्वारेऽभूत् तदा कुब्जा सर्वाभरणभूषिता ॥ ५ ॥  
 लिप्ता चन्दनसारेण राजवस्त्राणि बिभ्रती । विविधं विविधैस्तैस्तैर्भूषणैश्च विभूषिता ॥ ६ ॥  
 मेखलादामभिश्चित्रैरन्यैश्च वरभूषणैः । बभासे बहुभिर्बद्धा रज्जुभिरिव वानरी ॥ ७ ॥

To Bharata, who was sore stricken with grief and was contemplating to undertake a journey (to meet Śrī Rāma), Śatrughna, the younger brother of Lakṣmaṇa, spoke as follows:—(1)“(How strange that) the same Śrī Rāma who is possessed of (extraordinary) might and is the support of all created beings in distress, much more of himself and his own, was exiled into the forest by a woman! (2) What a pity that even Lakṣmaṇa, who is full of might and rich in prowess, did not deliver Śrī Rāma (from distress), going the length even (if necessary) of restraining his father! (3) In fact, fully considering what is just and what is unjust, the king, who had adopted a wrong course, having fallen into the

clutches of a woman, ought to have been restrained even before (matters came to a head).”(4) Even while Śatrughna, the younger brother of Lakṣmaṇa, was speaking as aforesaid, Mantharā (the hunch-backed maidservant of Kaikeyī) appeared at that (very) moment decked with all (sorts of) ornaments at the eastern door. (5) Smeared (all over) with excellent sandal-paste and wearing royal costumes she was adorned in various ways with ornaments of every description pertaining to all limbs. (6) Adorned with lovely girdles and other excellent ornaments (worn round the waist), she looked like a female monkey bound with a number of strings. (7)

तां समीक्ष्य तदा द्वाःस्थो भृशं पापस्य कारिणीम् । गृहीत्वाकरुणं कुब्जां शत्रुघ्नाय न्यवेदयत् ॥ ८ ॥  
 यस्याः कृते वने रामो न्यस्तदेहश्च वः पिता । सेयं पापा नृशंसा च तस्याः कुरु यथामति ॥ ९ ॥  
 शत्रुघ्नश्च तदाशाय वचनं भृशदुःखितः । अन्तःपुरचरान् सर्वानित्युवाच धृतव्रतः ॥ १० ॥



तीव्रमुत्पादितं दुःखं भ्रातॄणां मे तथा पितुः । यथा सेयं नृशंसस्य कर्मणः फलमश्नुताम् ॥ ११ ॥  
 एवमुक्त्वा च तेनाशु सखीजनसमावृता । गृहीता बलवत् कुब्जा सा तद् गृहमनादयत् ॥ १२ ॥  
 ततः सुभृशसंतप्तस्तस्याः सर्वः सखीजनः । क्रुद्धमाज्ञाय शत्रुघ्नं व्यपलायत सर्वशः ॥ १३ ॥  
 अमन्त्रयत कृत्स्नश्च तस्याः सर्वः सखीजनः । यथायं समुपक्रान्तो निःशेषं नः करिष्यति ॥ १४ ॥  
 सानुक्रोशां वदान्यां च धर्मज्ञां च यशस्विनीम् । कौसल्यां शरणं यामः सा हि नोऽस्ति ध्रुवा गतिः ॥ १५ ॥

Gazing on that humpback, who was responsible for the sinful deed ( in the form of banishment of Śrī Rāma and others, which had proved a terrible curse for the entire population of Ayodhya ) and seizing her most heartlessly, the porter ( on duty ) delivered her to Śatrughna ( with the following words ) :—( 5 ) "Here is that cruel wretch because of whom Śrī Rāma is living in the forest and your father has cast off his body ! Deal with her as you please." ( 9 ) Pondering the aforesaid submission ( of the porter ) and having determined his course of action, Śatrughna, who was feeling sore distressed, spoke to all the inmates of the gynaeceum as follows :—( 10 ) "Let this wench reap the fruit of her cruel deed as acute agony has been caused by her to my brothers as well as to

my father." ( 11 ) With these words the humpback, who was surrounded by her female companions, was violently seized by him at once; ( and ) she ( in her turn ) made that chamber ( where he stood ) resound ( with her shrieks ). ( 12 ) Extremely agonized to perceive Śatrughna enraged, all her female companions forthwith ran away helter-skelter in all directions. ( 13 ) All her female companions as well as the entire menial staff said to one another, "From the way in which he has started dealing with us it can easily be concluded that he will put an end to us ( all ). ( 14 ) We shall fly for protection to Kausalyā, who is merciful, polite of speech and glorious and knows what is right; for she is our unfailing asylum." ( 15 )

स च रोषेण संवीतः शत्रुघ्नः शत्रुघ्नासनः । विचकर्ष तदा कुब्जां क्रोशन्तीं पृथिवीतले ॥ १६ ॥  
 तस्यां ह्याकृष्यमाणायां मन्थरायां ततस्ततः । चित्रं बहुविधं भाण्डं पृथिव्यां तद् व्यशीर्यत ॥ १७ ॥  
 तेन भाण्डेन विस्तीर्णं श्रीमद् राजनिवेशनम् । अशोभत तदा भूयः शारदं गगनं यथा ॥ १८ ॥  
 स बली बलवत्क्रोधाद् गृहीत्वा पुरुषर्षभः । कैकेयीमभिनिर्भर्त्स्य बभाषे परुषं वचः ॥ १९ ॥  
 तैर्वाक्यैः परुषैर्दुःखैः कैकेयी भृशदुःखिता । शत्रुघ्नभयसंत्रस्ता पुत्रं शरणमागता ॥ २० ॥

Nay, overwhelmed with anger, the said Śatrughna, the chastiser of his enemies, then violently dragged the crying humpback along the floor. ( 16 ) While the notorious Mantharā was being dragged to and fro on the ground, her excellent ornaments of various kinds, mentioned above, were actually dashed to pieces. ( 17 ) Strewn with those ( broken ) ornaments, the splendid royal palace shone all the more at that moment like the ( clear )

autumnal sky ( spangled with stars ). ( 18 ) Continuing to hold Mantharā in violent rage and sharply rebuking Kaikeyī ( who had come to protect her maidservant ), that mighty prince, a ( veritable ) jewel among men, spoke harsh words ( to her ). ( 19 ) Greatly pained by those harsh and unpleasant words and overwhelmed with fear of Śatrughna, Kaikeyī fled for protection to her ( own ) son. ( 20 )

तं प्रेक्ष्य भरतः क्रुद्धं शत्रुघ्नमिदमब्रवीत् । अवध्याः सर्वभूतानां प्रमदाः क्षम्यतामिति ॥ २१ ॥  
 हन्यामहमिमां पापां कैकेयीं दुष्टचारिणीम् । यदि मां धार्मिको रामो नासूयेन्मातृघातकम् ॥ २२ ॥

इमामपि इतां कुब्जां यदि जानाति राघवः । त्वां च मां चैव धर्मात्मा नाभिभाषिष्यते ध्रुवम् ॥ २३ ॥  
 भरतस्य वचः श्रुत्वा शत्रुघ्नो लक्ष्मणानुजः । न्यवर्तत ततो दोषात् तां मुमोच च मूर्च्छिताम् ॥ २४ ॥  
 सा पादमूले कैकेय्या मन्थरा निपपात ह । निःश्वसन्ती सुदुःखार्ता कृपणं विललाप ह ॥ २५ ॥  
 शत्रुघ्नविक्षेपविमूढसंज्ञां समीक्ष्य कुब्जां भरतस्य माता ।  
 शनैः समाश्रययदार्तरूपां क्रौञ्चीं विलम्बामिव वीक्षमाणाम् ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डेऽष्टसप्ततितमः सर्गः ॥ ७८ ॥

Perceiving Śatrughna enraged, Bharata spoke to him as follows:—  
 "Women are undeserving of death at the hands of all men. Let her be forgiven as such. ( 21 ) I ( myself ) would have slain this sinful Kaikeyī of vicious conduct had it not been for the fact that the pious Śrī Rāma is sure to get angry with me for my having killed my ( own ) mother. ( 22 ) ( Nay ) Śrī Rāma, whose mind is given to piety, will surely never speak not only with you but also with me if he ( ultimately ) comes to know even of this humpback having been killed ( by us )." ( 23 ) Hearing the admonition

of Bharata, Śatrughna, the younger brother of Lakṣmaṇa, desisted from the aforesaid crime and left her ( almost ) unconscious. ( 24 ) The notorious Mantharā, it is said, fell at the soles of Kaikeyī's feet. ( Nay ) drawing a deep audible breath expressive of sadness, sore stricken as she was with sorrow, she piteously wailed: so the tradition goes. ( 25 ) Perceiving the humpback stunned because of her having been dragged to and fro by Śatrughna, and wearing a wretched look and looking on her boss like a female crane released from captivity, Bharata's mother slowly calmed her. ( 26 )

*Thus ends Canto Seventy-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

## एकोनाशीतितमः सर्गः

### Canto LXXIX

On the fourteenth day the foremost of counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śrī Rāma back to Ayodhya, urges them to detail expert engineers to construct a road, bridges and causeways etc. to facilitate his journey to the place of Śrī Rāma's abode.

ततः प्रभातसमये दिवसेऽथ चतुर्दशे । समेत्य राजकर्तारो भरतं वाक्यमब्रुवन् ॥ १ ॥  
 गतो दशरथः स्वर्गं यो नो गुरुतरो गुरुः । रामं प्रराज्य वै ज्येष्ठं लक्ष्मणं च महाबलम् ॥ २ ॥  
 त्वमद्य भव नो राजा राजपुत्र महायशः । संगत्या नापराध्नोति राज्यमेतदनायकम् ॥ ३ ॥  
 आभिषेचनिकं सर्वमिदमादाय राघव । प्रतीक्षते त्वां स्वजनः श्रेणयश्च नृपात्मज ॥ ४ ॥  
 राज्यं गृहाण भरत पितृपैतामहं ध्रुवम् । अभिषेचय चात्मानं पाहि चास्मान् नरर्षभ ॥ ५ ॥  
 आभिषेचनिकं भाण्डं कृत्वा सर्वं प्रदक्षिणम् । भरतस्तं जनं सर्वं प्रत्युवाच धृतव्रतः ॥ ६ ॥



Coming together on the fourteenth day at daybreak, the king's counsellors forthwith spoke to Bharata as follows:—

( 1 ) "Alas, having sent into exile his eldest son ( Śrī Rāma ) as well as Lakṣmaṇa, who is possessed of extraordinary might, Daśaratha, who was our most venerable sovereign, has ascended to heaven. ( 2 ) This kingdom being without a ruler, be you our ruler now, O highly illustrious prince ! There being justification ( for your assuming the reins of government because your elder brother has been exiled under the command of your father and you have been nominated by him as his successor ) you are not to blame ( for

superseding the claims of your brother ( 3 ) Taking all these requisites for your consecration, O scion of Raghu your own people ( the counsellors and ministers ) as well as the citizens are awaiting your pleasure, O prince ! ( 4 ) Accept the throne ( of Ayodhya ), which has surely been inherited by you from your father and grandfather, O Bharata, and have yourself consecrated and ( thereby ) protect us, O jewel among men !" ( 5 ) Going clockwise ( as a mark of respect ) round all the requisites for consecration, Bharata, who had taken the vow of propitiating Śrī Rāma, replied to all those counsellors ( as follows ) :—( 6 )

ज्येष्ठस्य राजता नित्यमुचिता हि कुलस्य नः । नैवं भवन्तो मां वक्तुमर्हन्ति कुशला जनाः ॥ ७ ॥  
 रामः पूर्वो हि नो भ्राता भविष्यति महीपतिः । अहं त्वरण्ये वत्स्यामि वर्षाणि नव पञ्च च ॥ ८ ॥  
 युज्यतां महती सेना चतुरङ्गमहाबला । आनयिष्याम्यहं ज्येष्ठं भ्रातरं राघवं वनात् ॥ ९ ॥  
 आभिषेचनिकं चैव सर्वमेतदुपस्कृतम् । पुरस्कृत्य गमिष्यामि रामहेतोर्वनं प्रति ॥ १० ॥  
 तत्रैव तं नरव्याघ्रमभिषिच्य पुरस्कृतम् । आनयिष्यामि वै रामं हव्यवाहमिवाध्वरात् ॥ ११ ॥  
 न सकामां करिष्यामि स्वामिमां मातृगन्धिनीम् । वने वत्स्याम्यहं दुर्गे रामो राजा भविष्यति ॥ १२ ॥  
 क्रियतां शिल्पिभिः पन्थाः समानि विषमाणि च । रक्षिणश्चानुसंयान्तु पथि दुर्गविचारकाः ॥ १३ ॥

"Since ( the practice of ) conferring the kingship on the eldest brother has ever been regarded as commendable in our race, you, who are ( all ) clever people, ought not to make such a request to me. ( 7 ) Śrī Rāma will be the ruler of the earth, since he is our eldest brother. I for my part shall reside in the forest for nine years and five ( on his behalf ). ( 8 ) Let a large and exceptionally powerful army consisting of ( all ) the four limbs be got ready ( to accompany me to the forest ). I shall bring back ( in state ) my elder brother, Śrī Rāma ( a scion of Raghu ) from the forest. ( 9 ) Placing in the van all these requisites got together for the consecration ceremony, I shall

proceed in the direction of the forest in order to meet Śrī Rāma. ( 10 ) Having consecrated that tiger among men in the forest itself I shall surely bring Śrī Rāma ( back to Ayodhya ) with honour ( even ) as one would bring sacred fire from a ( big ) fire-sanctuary ( to one's own house ). ( 11 ) I shall not allow this so-called mother of mine to realize her ambition ( of seeing her son crowned king ). I shall ( on the contrary ) reside in a forest difficult to cross, while Śrī Rāma will be crowned king. ( 12 ) Let a passage be carved by masons ( where there is none ), let uneven roads be levelled, and let guards knowing the difficult and narrow passages duly follow us." ( 13 )

एवं सम्भाषमाणं तं रामहेतोर्नृपात्मजम् । प्रत्युवाच जनः सर्वः श्रीमद् वाक्यमनुत्तमम् ॥ १४ ॥  
 एवं ते भाषमाणस्य पद्मा श्रीरूपतिष्ठताम् । यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि ॥ १५ ॥

अनुत्तमं तद्वचनं नृपात्मजः प्रभाषितं संश्रवणे निशम्य च ।  
 प्रहर्षजास्तं प्रति बाष्पविन्दवो निपेतुरार्यानिननेत्रसम्भवाः ॥ १६ ॥  
 ऊचुस्ते वचनमिदं निशम्य हृष्टाः सामात्याः सपरिषदो वियातशोकाः ।  
 पन्थानं नरवर भक्तिमाञ्जनश्च व्यादिष्टस्तव वचनाच्च शिल्पिवर्गः ॥ १७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽध्याकाण्डे एकोनाशीतितमः सर्गः ॥ ७९ ॥

To the above mentioned prince (Bharata), who was talking as aforesaid in the interest of Śrī Rāma, all the counsellors made the following agreeable and excellent reply:—(14) "Let the Goddess of Fortune, known by the name of Padmā (so called because She has Her abode in a bed of lotuses), (ever) be with you, who are speaking in this strain and seek to restore (the sovereignty of) the globe to the eldest prince (Śrī Rāma)!" (15) The prince (Bharata) rejoiced to hear the excellent benediction poured by the counsellors into his ears. Nay, tears-drops born of excessive delight and

gratitude towards them flowed from the eyes of Bharata, whose countenance (too) was lit up with joy. (16) Rejoiced to hear the aforesaid proposal (of Bharata to proceed to the forest to bring back Śrī Rāma to Ayodhya after consecrating him as king in the forest itself) the counsellors including the ministers as well as those invited to take part in the assembly found their grief altogether vanished and said, "In obedience to your command, O jewel among men, engineers as well as guards, who are full of devotion (to you as well as to Śrī Rāma), have been told off to prepare the way." (17)

*Thus ends Canto Seventy-nine in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

## अशीतितमः सर्गः

## Canto LXXX

The engineers detailed by Bharata's ministers construct a broad passage from Ayodhya to the bank of the Ganga and render it easy to tread by erecting pavilions and digging wells here and there on the roadside.

अथ भूमिप्रदेशज्ञाः सूत्रकर्मविशारदाः । स्वकर्माभिरताः शूराः खनका यन्त्रकास्तथा ॥ १ ॥  
 कर्मान्तिकाः स्थपत्यः पुरुषा यन्त्रकोविदाः । तथा वर्धकयश्चैव मार्गिणो वृक्षतक्षकाः ॥ २ ॥  
 सूकाराः सुधाकारा वंशचर्मकृतस्तथा । समर्था ये च द्रष्टारः पुरतश्च प्रतस्थिरे ॥ ३ ॥  
 स तु हर्षात् तमुद्देशं जनौघो विपुलः प्रयान् । अशोभत महावेगः सागरस्येव पर्वणि ॥ ४ ॥  
 ते स्ववारं समास्थाय वर्त्मकर्मणि कोविदाः । करणैर्विविधोपेतैः पुरस्तात् सम्प्रतस्थिरे ॥ ५ ॥  
 लता वल्लीश्च गुल्माश्च स्थापूनश्मन एव च । जनास्ते चक्रिरे मार्गं छिन्दन्तो विविधान्द्रुमान् ॥ ६ ॥

Now men expert in divining the presence of subterranean water in a given plot of land, those adept in designing buildings, pavilions etc.,

gallant men vigilant in their duty (of guarding the roadways), workmen expert in sinking wells and digging tunnels etc., mechanics contriving devices for



crossing streams etc. or obstructing the flow of water, paid labourers, architects, men expert in making catapults etc., even so carpenters, those entrusted with the duty of clearing or guarding the way, hewers of trees and cooks, men expert in plastering and white-washing etc., those preparing mats and winnowing fans etc. from bamboos and making articles of leather ( such as saddles ), and capable guides set forth in advance. ( 1-3 ) Marching with

joy to the region where Śrī Rāma was sojourning, that huge multitude of men really shone like a great upsurge of the ocean on a full moon. ( 4 ) Seeking the company of their own confreres, men skilled in constructing roads etc. marched ahead with implements of various kinds ( 5 ) Removing boughs of trees as well as creepers and shrubs, stumps and rocks too and cutting down trees of every description ( that obstructed the way ) those men hewed out a path. ( 6 )

अवृक्षेषु च देशेषु केचिद् वृक्षानरोपयन् । केचित् कुठारैश्चैश्वदात्रैश्छिन्दन् क्वचित् क्वचित् ॥ ७ ॥  
 अपरे वीरणस्तम्बान् बलिनो बलवत्तराः । विधमन्ति स्म दुर्गाणि स्थलानि च ततस्ततः ॥ ८ ॥  
 अपरेऽपूरयन् कूपान् पांसुभिः श्वभ्रमायतम् । निम्नभागांस्तथैवाशु समांश्चक्रुः समन्ततः ॥ ९ ॥  
 बबन्धुर्बन्धनीयांश्च क्षौद्यान् संचुक्षुदुस्तथा । विभिदुर्भेदनीयांश्च तांस्तान् देशान् नरास्तदा ॥ १० ॥  
 अचिरेण तु कालेन परिवाहान् बहूदकान् । चकुर्बहुविधाकारान् सागरप्रतिमान् बहून् ॥ ११ ॥  
 निर्जलेषु च देशेषु खानयामासुरत्तमान् । उदपानान् बहुविधान् वेदिकापरिमण्डितान् ॥ १२ ॥  
 समुधाकुट्टिमतलः प्रपुष्पितमहीरुहः । मत्तोद्द्युष्टद्विजगणः पताकाभिरलंकृतः ॥ १३ ॥  
 चन्दनोदकसंसिक्तो नानाकुसुमभूषितः । बह्वशोभत सेनायाः पन्थाः सुरपथोपमः ॥ १४ ॥

Nay, some men raised trees in treeless areas ( for providing shade ); while others hewed the existing ones here and there by means of axes, hatchets and sickles. ( 7 ) ( Still ) others, who were stronger than the rest, tore by the roots ( with their own hands ) tufts of Virapa grass ( a fragrant grass ), that had got firmly rooted, and levelled uneven stretches of land at different places. ( 8 ) Others filled ( waterless ) wells ( covered with grass etc., that fell on the way ) as well as extensive pits with earth. Similarly they levelled low-lying lands all round in no time. ( 9 ) On that occasion the workmen bridged the streams that could be bridged, and likewise crushed the pebbles etc. that could be crushed and smashed the impediments that ( obstructed the passage of water and ) were worth

smashing. ( 10 ) ( By constructing dams they actually turned in a short time rivulets into many ponds of various sizes and shapes, containing plentiful water and resembling seas. ( 11 ) Nay in waterless tracts they caused to be sunk excellent wells of every description embellished with platforms ( for people to sit on ). ( 12 ) The highway carved out for the army ( to pass along ) was paved with concrete mixed with lime and lined with trees laden with blossoms. Flocks of birds excited with sexual passion and giving out shrill cries were seen on those trees and the road was ( also ) decorated with bunting. The road, which was sprinkled with water mixed with sandal paste, and adorned with flowers of various kinds, looked most charming like a pathway of gods. ( 13-14 )

आज्ञाप्याथ यथाज्ञप्ति युक्तास्तेऽधिकृता नराः । रमणीयेषु देशेषु बहुस्वादुफलेषु च ॥ १५ ॥  
 यो निवेशस्त्वभिप्रेतो भरतस्य महात्मनः । भूयस्तं शोभयामासुर्भूषाभिर्भूषणोपमम् ॥ १६ ॥  
 नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः । निवेशान् स्थापयामासुर्भरतस्य महात्मनः ॥ १७ ॥

बहुपांसुचयाश्चापि परिखाः परिवारिताः । तत्रेन्द्रनीलप्रतिमाः प्रतोलीवरशोभिताः ॥ १८ ॥  
 प्रासादमालासंयुक्ताः सौधप्राकारसंवृताः । पताकाशोभिताः सर्वे मुनिर्मितमहापथाः ॥ १९ ॥  
 विसर्पद्विरिवाकाशे विटङ्काग्रविमानकैः । समुच्छ्रितैर्निवेशास्ते बभूवुः शक्रपुरोपमाः ॥ २० ॥  
 जाह्नवी तु समासद्य त्रिविधद्रुमकाननाम् । शीतलामलपानीयां महामीनसमाकुलाम् ॥ २१ ॥  
 सचन्द्रतारागणमण्डितं यथा नभः क्षपायाममलं विराजते ।  
 नरेन्द्रमार्गः स तदा व्यराजत क्रमेण रम्यः शुभशिल्पिनिर्मितः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डेऽशीतितमः सर्गः ॥ ८० ॥

Nay, having given orders ( to the workers to fix tents etc. ) as enjoined ( by Bharata ), the aforesaid officers (entrusted with the work of fixing tents etc. ), who were ( all ) alert, got tents pitched forthwith in delightful areas abounding in luscious fruits. They further adorned with decorations the tent which was liked by the high-souled Bharata and in itself resembled an ornament. ( 15-16 ) The knowers of ( the science of ) architecture consecrated the camps erected for the high-souled Bharata at auspicious hours on days when the stars were propitious. ( 17 ) Many heaps of earth were raised and moats too excavated round these camps. Enclosed by those moats stood tents containing images of sapphire and adorned with excellent lanes. ( 18 ) Accompanied by rows of temples, the camps were bounded

by enclosures whitewashed with lime. They were all decorated with buntings and divided by well-designed roads. ( 19 ) Standing side by side with seven-storeyed mansions, the tops of which were provided with dove-cots and which flew about as it were in the air, the said camps shone like ( so many ) capitals of Indra. ( 20 ) Extending up to the bank of the ( holy ) Ganga ( foster-daughter of King Jahnu ),—which was hemmed in with forests consisting of trees of every description, was full of cool and limpid waters and infested with large fishes,—that delightful road, constructed in gradual stages by capable engineers, looked very charming at that time ( even ) as a cloudless sky adorned with a host of stars accompanied by the moon during the night. ( 21-22 )

Thus ends Canto Eighty in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

एकाशीतितमः सर्गः

Canto LXXXI

The king's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatrughna of the ill turn done to the world by his own mother. In the meantime Sage Vasiṣṭha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatrughna and others, enters the assembly.

ततो नान्दीमुखीं रात्रिं भरतं सूतमागवाः । तुष्टुवुः सविशेषशः स्तवैर्मङ्गलसंस्तवैः ॥ १ ॥



सुवर्णकोणाभिहतः प्राणदं यामदुन्दुभिः । दध्मुः शङ्खाश्च शतशो वाद्यांश्चोच्चावचस्वरान् ॥ २ ॥  
 स तूर्यत्रोपः सुमहान् दिव्यमापूरयन्निव । भरतं शोकसंतप्तं भूयः शोकैररन्धयत् ॥ ३ ॥  
 ततः प्रवृद्धो भरतस्तं घोषं संनिवर्त्य च । नाहं राजेति चोक्त्वा तं शत्रुघ्नमिदमब्रवीत् ॥ ४ ॥  
 पश्य शत्रुघ्न कैकेय्या लोकस्यापकृतं महत् । विस्म्य मयि दुःखानि राजा दशरथो गतः ॥ ५ ॥  
 तस्यैषा धर्मराजस्य धर्ममूला महात्मनः । परिभ्रमति राजश्रीर्नौरिवाकर्णिका जले ॥ ६ ॥  
 यो हि नः सुमहान् नाथः सोऽपि प्रवाजितो वने । अनया धर्ममुत्सृज्य मात्रा मे राघवः स्वयम् ॥ ७ ॥  
 इत्येवं भरतं वीक्ष्य विलपन्तमचेतनम् । कृपणा रुरुदुः सर्वाः सुस्वरं योषितस्तदा ॥ ८ ॥

Seeing the night preceding the Nāndī mukha\* and other festal ceremonies (proposed to be performed by Vasiṣṭha preliminary to Bharata's coronation the following morning) approaching its end, the bards and panegyrists well-versed in eulogizing kings and princes on special occasions extolled Bharata by means of benedictory encomia. (1) Struck with a gold stick, the drum which was beaten (at regular hours) to notify the end of every quarter of the day sounded loudly. Nay, the servants blew conches and sounded hundreds of musical instruments of various pitches. (2) Filling the space on all sides as it were, that very loud sound of musical instruments further oppressed with grief Bharata, who was (already) tormented with grief. (3) Causing that music to be completely stopped the moment he was roused as a result of it, and saying

that he was not the ruler, spoke to the celebrated Śatrughna as follows:—(4) "See, O Śatrughna, the great wrong that has been done to the world by Kaikeyi. (And) leaving (a legacy of) sufferings to my share, King Daśaratha (too) has departed (from this world). (5) This royal fortune, rooted in righteousness, of that high-souled monarch, who was an embodiment of piety, is drifting like a boat without a pilot in water. (6) Even the celebrated Śrī Rāma (a scion of Raghu), who was undoubtedly our very great protector and lord, has been sent in exile to the forest by this very mother of mine casting righteousness to the winds." (7) Perceiving Bharata lamenting as aforesaid in a distracted state of mind at that (critical) moment, all the women (present in the gynaeceum) piteously wailed at the top of their voice. (8)

तथा तस्मिन् विलपति वसिष्ठो राजधर्मवित् । सभामिध्वाकुनाथस्य प्रविवेश महायशाः ॥ ९ ॥  
 शातकुम्भमयीं रभ्यां मणिरत्नसमाकुलाम् । सुधर्मासिध्वा धर्मात्मा सगणः प्रत्यपद्यत ॥ १० ॥  
 स काञ्चनमयं पीठं स्वस्त्यास्तरणसंवृतम् । अध्यास्त- सर्ववेदज्ञो दूताननुशशास च ॥ ११ ॥  
 ब्राह्मणान् क्षत्रियान् योधानमात्यान् गणवल्लभान् । क्षिप्रमानयताव्यग्राः कृत्यमात्ययिकं हि नः ॥ १२ ॥  
 सराजपुत्रं शत्रुघ्नं भरतं च यशस्विनम् । युधाजितं सुमन्त्रं च ये च तत्र हिता जनाः ॥ १३ ॥  
 ततो हलहलाशब्दो महान् समुदपद्यत । रथैरश्वैर्गजैश्चापि जनानामुपगच्छताम् ॥ १४ ॥  
 ततो भरतमायान्तं शतक्रतुमिवामराः । प्रत्यनन्दन् प्रकृतयो यथा दशरथं तथा ॥ १५ ॥  
 हृद इव तिमिनागसंवृतः स्तिमितजलो मणिशङ्खशर्करः ।  
 दशरथमुतशोभिता सभा सदशरथेव बभूव सा पुरा ॥ १६ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे एकाशीतितमः सर्गः ॥ ८१ ॥

\* The name of a Śrāddha offered at the beginning of a festive occasion to one's departed ancestors to secure their blessings.

While Bharata\* was wailing as mentioned above, the highly illustrious Sage Vasiṣṭha, who was well-versed in the code of conduct prescribed for kings, entered the court of King Daśaratha ( the ruler of the Ikṣvākus ). ( 9 ) Accompanied by his host of pupils, the sage, whose mind was given to piety, got into the delightful council-chamber, which was mostly built of gold and studded all over with pearls and precious stones ( of various kinds ) and looked like Sudharmā ( the court of Indra, the lord of paradise ). ( 10 ) The sage, who had mastered all the Vedas, occupied a seat of gold covered by a cloth bearing the design of swastika ( denoting good luck ), and commanded the messengers ( as follows ): so the tradition goes:—( 11 ) "Since there is some urgent business to be disposed of by us, please bring ( hither ) promptly and quietly Brahmans, Kṣatriyas, warriors, ministers, troop commanders, Śatrughna and the illustrious Bharata with ( other ) princes, Yudhājit ( one

of the chief counsellors, nicknamed Vijaya ) and Sumantra as well as ( all other ) people who are friendly to Bharata." ( 12-13 ) A great noise then burst forth from men approaching in chariots as well as on horseback and on elephants. ( 14 ) The ministers and counsellors as well as the people cheered Bharata coming ( to the council-chamber ) as they used to greet Daśaratha and ( even ) as gods would greet Indra ( who is believed to have performed a hundred Aśwamedha sacrifices as a condition precedent for his assuming the position of Indra ). ( 15 ) Resembling a pool\* ( in the sea ), having still waters and infested with Timis ( a kind of fish credited with a length and breadth of many leagues ) and sea-elephants and full of gems, conches and dust of gold, the aforesaid court graced with ( the august presence of ) Bharata ( son of Daśaratha ) looked as it did when adorned with ( the presence of ) Daśaratha in the past. ( 16 )

*Thus ends Canto Eighty-one in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.*

## द्वचशीतितमः सर्गः

## Canto LXXXII

Sage Vasiṣṭha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhya. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence.

तामार्थगणसम्पूर्णा भरतः प्रग्रहां समाम् । ददर्श बुद्धिसम्पन्नः पूर्णचन्द्रां निशामिव ॥ १ ॥

\* In this simile the figures of Timis and sea-elephants painted on the floor of the council-chamber are compared to aquatic creatures of the same name figuring in the sea, the sheen of the glittering pavement of the chamber to the still waters of the sea, the gems with which the floor is inlaid with those embedded in the depths of a sea, the figures of conches figuring in the pavement to conch-shells found in sea-beds and the gold coating on the floor to the dust of gold found in gold mines in the bowels of a sea.



आसनानि यथान्यायमार्थाणां विशतां तदा । वस्त्राङ्गरागप्रभया द्योतिता सा सभोत्तमा ॥ २ ॥  
 सा विद्वज्जनसम्पूर्णा सभा मुरुचिरा तथा । अदृश्यत घनापाये पूर्णचन्द्रेव शर्दरी ॥ ३ ॥  
 राज्ञस्तु प्रकृतीः सर्वाः स सम्प्रेक्ष्य च धर्मवित् । इदं पुरोहितो वाक्यं भरतं मृदु चाब्रवीत् ॥ ४ ॥  
 तात राजा दशरथः स्वर्गतो धर्ममाचरन् । धनधान्यवतीं स्फीतां प्रदाय पृथिवीं तव ॥ ५ ॥  
 रामस्तथा सत्यवृत्तिः सतां धर्ममनुस्मरन् । नाजहात् पितुरादेशं शशी ज्योत्स्नामिवोदितः ॥ ६ ॥  
 पित्रा भ्रात्रा च ते दत्तं राज्यं निहतकण्टकम् । तद् भुङ्क्त्व मुदितामात्यः क्षिप्रमेवाभिषेचय ॥ ७ ॥  
 उदीच्याश्च प्रतीच्याश्च दाक्षिणात्याश्च केवलाः । कौट्यापरान्ताः सामुद्रा रत्नान्युपहरन्तु ते ॥ ८ ॥

Bharata, who was rich in intelligence, beheld the aforesaid assembly, full of hosts of worthy men and attended by great souls ( like Vasiṣṭha ) and ( as such ) resembling a night illumined by a full moon and adorned with ( other ) major planets. ( 1 ) That eminent gathering was lit up with the splendour of the raiment worn and the pigment painted on the person of the worthies occupying their seats according to their deserts on that occasion. ( 2 ) That most brilliant conclave looked as charming as a night illumined by a full moon during the autumn ( marked by the absence of clouds ). ( 3 ) Looking intently on and reading the mind of all the king's ministers and the people ( present there ), the said Vasiṣṭha ( the family priest of the rulers of Ayodhya ), for his part, who knows what is right, spoke as follows and gently ( too ) to Bharata:—( 4 ) "King Daśaratha, my child, has ascended to heaven practising virtue ( in the form

of redeeming his plighted word ) and bequeathing ( the sovereignty of ) the prosperous earth, full of gold and food-grains, to you. ( 5 ) Bearing in mind the duty of virtuous souls ( viz, obeying the command of their parents ), Śrī Rāma, who is truthful of conduct like his father, did not disregard the command of his father any more than the risen moon quits the moonlight. ( 6 ) Sovereignty with ( all ) its thorns completely removed has been conferred on you by your father and ( elder ) brother. Assisted by ministers who are ( all ) pleased ( with you ), enjoy it and quickly get yourself consecrated ( for the coronation ). ( 7 ) Let the rulers of the north and the west as well as of the south and the east and the kings of the western borders near the Sahya mountains, who are without a throne ( and therefore not enjoying sovereign rights ), as well as seafaring traders bring countless jewels as offerings to you." ( 8 )

तच्छ्रुत्वा भरतो वाक्यं शोकेनाभिपरिण्लुतः । जगाम मनसा रामं धर्मज्ञो धर्मकाङ्क्षया ॥ ९ ॥  
 सवाष्पकलया वाचा कलहंसस्वरो युवा । विललाप सभामध्ये जगर्हे च पुरोहितम् ॥ १० ॥  
 चरित्रब्रह्मचर्यस्य विद्यास्नातस्य धीमतः । धर्मे प्रयतमानस्य को राज्यं मद्विधो हरेत् ॥ ११ ॥  
 कथं दशरथाज्जातो भवेद् राज्यापहारकः । राज्यं चाहं च रामस्य धर्मे वक्तुमिहार्हसि ॥ १२ ॥  
 ज्येष्ठः श्रेष्ठश्च धर्मात्मा दिलीपनहुषोपमः । लब्धुमर्हति काकुत्स्थो राज्यं दशरथो यथा ॥ १३ ॥  
 अनार्यजुष्टमस्वर्ग्यं कुर्या पापमहं यदि । इक्ष्वाकूणामहं लोके भवेयं कुलपांसनः ॥ १४ ॥  
 यद्वि मात्रा कृतं पापं नाहं तदपि रोचये । इहस्थो वनदुर्गस्थं नमस्यामि कृताञ्जलिः ॥ १५ ॥  
 राममेवानुगच्छामि स राजा द्विपदां वरः । त्रयाणामपि लोकानां राघवो राज्यमर्हति ॥ १६ ॥

Overwhelmed with grief to hear the aforesaid advice ( of his family priest ), Bharata, who knew the right course ( viz, to restore the kingdom to his

elder brother ), mentally betook himself to Śrī Rāma with intent ( to get inspiration from him ) to do the right thing ( in the shape of waiting as a

servant on his elder brother rather than superseding his claim to the throne). (9) In a voice choked with tears, the prince, who was in the prime of his youth (and therefore incapable of renunciation), lamented (as follows) in the open assembly in tones resembling the cackling of a swan and reproached his family priest (for his unjust advice and offering the kingship to a cruel and unrighteous fellow like himself):—(10) "What (sensible and knowing) man like me can usurp the kingdom of a sagacious prince (like Śrī Rāma) who has (duly) studied the Vedas with a vow of celibacy (in the house of a teacher) and gone through the ceremony of lustration after completing his studies and is applying himself to (the practice of) virtue (in the shape of redeeming the plighted word of his father) ? (11) How can I, sprung from the loins of Daśaratha (who renounced his very life on being told that Śrī Rāma had not returned to Ayodhya and had left for the forest), become a usurper of the throne (of my elder brother), when not only the throne but I too belong to Śrī Rāma ? (Therefore) in this conclave you ought to speak what is right. (12)

Śrī Rāma (a scion of Kakutstha), who is not only the eldest (of us all) but the worthiest (too), whose mind is intent on piety and who vies (in eminence) with Dilipa and Nahuṣa (two most ancient and illustrious representatives of the solar and the lunar dynasty respectively) deserves to inherit the kingdom as did Daśaratha (in the past). (13) If I perpetrate this sin (of superseding the claims of my elder brother), which is resorted to (only) by unworthy men and does not lead to heaven, I shall bring disgrace to the line of Ikṣvāku in the world. (14) I do not even approve of (much less be a party to) the sinful act (in the shape of disinheriting and banishing Śrī Rāma) that has actually been committed by my mother. (That is why) even though present here, I salute with joined palms Śrī Rāma sojourning in a forest region difficult of access. (15) I shall (therefore) follow Śrī Rāma alone. Being the foremost of men, he (alone) is the ruler (of this kingdom). (Nay) Śrī Rāma (a scion of Raghu) deserves the sovereignty even of (all) the three worlds (viz. earth, heaven and the intermediate region)." (16)

तद्वाक्यं धर्मसंयुक्तं श्रुत्वा सर्वे समासदः । इर्ष्यान्मुमुचुरश्रुणि रामे निहितचेतसः ॥ १७ ॥  
 यदि त्वार्यं न शक्यामि विनिवर्तयितुं वनात् । वने तत्रैव वत्स्यामि यथाऽऽर्यो लक्ष्मणस्तथा ॥ १८ ॥  
 सर्वोपायं तु वर्तिष्ये विनिवर्तयितुं बलात् । समक्षमार्यमिश्राणां साधूनां गुणवर्तिनाम् ॥ १९ ॥  
 विष्टिकर्मान्तिकाः सर्वे मार्गशोधकदक्षकाः । प्रस्थापिता मया पूर्वं यात्रा च मम रोचते ॥ २० ॥  
 एवमुक्त्वा तु धर्मात्मा भरतो भ्रातृवत्सलः । समीपस्थमुवाचेदं मुमन्त्रं मन्त्रकोविदम् ॥ २१ ॥  
 तूर्णमुत्थाय गच्छ त्वं मुमन्त्र मम शासनात् । यात्रामाज्ञापय क्षिप्रं बलं चैव समानय ॥ २२ ॥  
 एवमुक्तः मुमन्त्रस्तु भरतेन महात्मना । प्रहृष्टः सोऽदिशत् सर्वं यथासंदिष्टमिष्टवत् ॥ २३ ॥  
 ताः प्रहृष्टाः प्रकृतयो बलाध्यक्षा बलस्य च । श्रुत्वा यात्रां समाज्ञतां राववस्य निवर्तने ॥ २४ ॥

Hearing the aforesaid reply, which was in full accord with righteousness, all those who sat in the assembly shed tears through joy, their mind being absorbed in Śrī Rāma. (17) "If, however, (Bharata continued)

I do not succeed in bringing my elder brother back from the forest, I shall continue in that forest itself in the same way as the noble Lakṣmaṇa is doing. (18) In the presence of the (honourable) members of this assembly,



who are ( all ) impartial and practise good virtues, I for my part shall try every means to bring him back forcibly. ( 19 ) All expert road-clearers working on and without wages have already been despatched by me. ( Hence ) journeying ( to the forest ) alone finds favour with me." ( 20 ) Having spoken thus, the pious-minded Bharata for his part, who was ( so ) fond of his ( elder ) brother, spoke as follows to Sumantra, who sat near him and was clever in giving counsel:—( 21 ) "Getting up at once, O Sumantra, depart you under my command and issue orders ( to

all ) to proceed on a journey ( to the place where Śrī Rāma may be ) and quickly send out the army too." ( 22 ) Sumantra for his part felt highly rejoiced when commanded in the foregoing words by the high-souled Bharata. He communicated ( to all ) everything as instructed ( by Bharata ) as something welcome. ( 23 ) The citizens present in the assembly as well as the generals were immensely delighted to hear of the departure ( to the forest ) of the army duly ordered ( by Bharata ) with the object of bringing Śrī Rāma back ( to Ayodhya ). ( 24 )

ततो योधाङ्गनाः सर्वा भर्तृन् सर्वान् गृहे गृहे । यात्रागमनमाज्ञाय त्वरयन्ति स्म हर्षिताः ॥ २५ ॥  
ते हयैर्गोरथैः शीघ्रं स्यन्दनैश्च मनोजवैः । सहयोषिद् बलाध्यक्षा बलं सर्वमचोदयन् ॥ २६ ॥  
सज्जं तु तद् बलं दृष्ट्वा भरतो गुरुसंनिधौ । रथं मे त्वरयस्वेति मुमन्त्रं पार्श्वतोऽब्रवीत् ॥ २७ ॥  
भरतस्य तु तस्याज्ञां परिगृह्य प्रहर्षितः । रथं गृहीत्वोपययौ युक्तं परमवाजिभिः ॥ २८ ॥

स राघवः सत्यधृतिः प्रतापवान् ब्रुवन् मुयुक्तं दृढसत्यविक्रमः ।  
गुरुं महारण्यगतं यशस्विनं प्रसादयिष्यन् भरतोऽब्रवीत् तदा ॥ २९ ॥  
तूर्णं त्वमुत्थाय मुमन्त्र गच्छ बलस्य योगाय बलप्रधानान् ।  
आनेतुमिच्छामि हि तं वनस्थं प्रसाद्य रामं जगतो हिताय ॥ ३० ॥  
स सूतपुत्रो भरतेन सम्यगाज्ञापितः सम्परिपूर्णकामः ।  
शशास सर्वान् प्रकृतिप्रधानान् बलस्य मुख्यांश्च सुहृज्जनं च ॥ ३१ ॥  
ततः समुत्थाय कुले कुले ते राजन्यवैश्या वृषलाश्च विप्राः ।  
अयूयुजन्तुधूरथान् खरांश्च नागान् हयांश्चैव कुलप्रसूतान् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वयशीतितमः सर्गः ॥ ८२ ॥

Delighted to know of the expedition ( of the army ) on a pilgrimage ( to the forest to bring back Śrī Rāma ), all the wives of soldiers thereupon urged ( in their eagerness to see Śrī Rāma and others back in Ayodhya ) all the husbands in their own homes to make haste ( to depart ). ( 25 ) The aforesaid generals urged the entire army to march quickly with the womenfolk, on horseback, in bullock-carts as well as in chariots quick as thought. ( 26 ) Seeing that army ready ( to depart ), Bharata for his part said to Sumantra, standing by his side, in the presence of his preceptor ( Sage Vasiṣṭha ), "Get my chariot

ready soon." ( 27 ) Bowing to the command of the celebrated Bharata and taking a chariot driven by excellent horses, Sumantra for his part approached him highly delighted ( at the prospect of meeting Śrī Rāma and others as well as of their returning to Ayodhya ). ( 28 ) Intending ( to undertake a journey ) to persuade his illustrious elder brother ( Śrī Rāma ), staying in a dreary forest ( viz, the Daṇḍaka ), to return ( to Ayodhya ) by arguing ( with him ) in a well-reasoned way, that glorious scion of Raghu, Bharata of unfailing firmness and unflinching veracity and prowess, spoke on that occasion ( as follows ) :—

( 29 ) "Getting up promptly, O Sumantra, approach you the generals of the army in order to get them equip the forces ( for the journey ); for, propitiating Śrī Rāma residing in the forest, I intend to bring him ( back to Ayodhya ) for the good of the world." ( 30 ) Commanded ( as above ) by Bharata and accounting ( thereby ) his ambition ( of seeing Śrī Rāma ) fully realized,

Sumantra duly issued orders ( accordingly ) to all the leading citizens and army chiefs as well as to the friends and relations of Bharata. ( 31 ) Springing on their feet ( in great eagerness ) people from every house,—Kṣatriyas and Vaiśyas, Śūdras and Brahmins,—thereupon got ready ( for the journey ) camels and chariots, donkeys and elephants, as well as horses of excellent breed. ( 32 )

*Thus ends Canto Eighty-two in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

### अथशीतितमः सर्गः

### Canto LXXXIII

Leaving the capital early next morning, accompanied by the family priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Ganga at Śrngaverapura ruled by Guha and, encamping the army, breaks journey in order to do Śrāddha and Tarpaṇa in honour of his deceased father on the bank of the Ganga and also to give rest to his followers.

ततः समुत्थितः कल्यमास्थाय स्यन्दनोत्तमम् । प्रययौ भरतः शीघ्रं रामदर्शनकाम्यया ॥ १ ॥  
 अग्रतः प्रययुस्तस्य सर्वे मन्त्रिपुरोहिताः । अधिरुह्य हयैर्युक्तान् रथान् सूर्यरथोपमान् ॥ २ ॥  
 नवनागसहस्राणि कल्पितानि यथाविधि । अन्वयुर्भरतं यान्तमिश्वाकुकुलनन्दनम् ॥ ३ ॥  
 षष्ठी रथसहस्राणि धन्विनो विविधायुधाः । अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनम् ॥ ४ ॥  
 शतं सहस्राण्यश्वानां समारूढानि राघवम् । अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनम् ॥ ५ ॥  
 कैकेयी च सुमित्रा च कौसल्या च यशस्विनी । रामानयनसंतुष्टा ययुर्यानेन भास्वता ॥ ६ ॥  
 प्रयाताश्चार्यसंघाता रामं द्रष्टुं सलक्ष्मणम् । तस्यैव च कथाश्चित्राः कुर्वाणा दृष्टमानसाः ॥ ७ ॥  
 मेघश्यामं महाबाहुं स्थिरसत्त्वं दृढव्रतम् । कदा द्रक्ष्यामहे रामं जगतः शोकनाशनम् ॥ ८ ॥  
 दृष्ट एव हि नः शोकमपनेष्यति राघवः । तमः सर्वस्य लोकस्य समुद्यन्निव भास्करः ॥ ९ ॥

Having got up from sleep at day-break, and mounting an excellent chariot, Bharata forthwith departed with expedition with a longing to see Śrī Rāma. ( 1 ) Mounting chariots drawn by horses and vying with the car of the sun-god, all the counsellors and family priests drove ahead of him.

( 2 ) Nine thousand elephants duly caparisoned followed Bharata, the delight of Ikṣvāku's race, ( even ) as he moved on. ( 3 ) Sixty thousand chariots and archers armed with varied weapons ( seated in them ) followed the illustrious Prince Bharata ( next ) as he advanced. ( 4 ) A hundred thousand



horses mounted by cavaliers ( next ) followed Prince Bharata, an illustrious scion of Raghu, as he proceeded along. ( 5 ) Kaikeyi and Sumitrā and the illustrious Kausalyā too, who were highly gratified by the thought of bringing Śrī Rāma ( back from the forest ) drove in a splendid chariot each. ( 6 ) Hosts of members of the twice-born classes also set out with a delighted mind in order ( to be able ) to see Śrī Rāma along with Lakṣmaṇa

( and Sitā ) and saying various things about him alone ( in the following strain ) :—( 7 ) "When shall we ( be able to ) behold the mighty-armed Śrī Rāma, dark-brown as a cloud, stable of mind and firm of resolve, the dispeller of the grief of the world ? ( 8 ) As the sun disperses the darkness of the whole world ( even ) while fully appearing ( in the horizon ), Śrī Rāma ( a scion of Raghu ) will surely dispel our grief the moment he is seen ( by us )." ( 9 )

इत्येवं कथयन्तस्ते सम्प्रदृष्टाः कथाः शुभाः । परिष्वजानाश्चान्योन्यं ययुर्नागरिकास्तदा ॥ १० ॥  
 ये च तत्रापरे सर्वे सम्मता ये च नैगमाः । रामं प्रतिययुर्दृष्टाः सर्वाः प्रकृतयः शुभाः ॥ ११ ॥  
 मणिकाराश्च ये केचित् कुम्भकाराश्च शोभनाः । सूत्रकर्मविशेषज्ञा ये च शस्त्रोपजीविनः ॥ १२ ॥  
 मायूरकाः क्राकचिका वेधका रोचकास्तथा । दन्तकाराः सुधाकारा ये च गन्धोपजीविनः ॥ १३ ॥  
 सुवर्णकाराः प्रख्यातास्तथा कम्बलकारकाः । स्नापकोष्णोदका वैद्या धूपकाः शौण्डिकास्तथा ॥ १४ ॥  
 रजकास्तुन्नवायाश्च ग्रामवोषमहत्तराः । शैलपाश्च सह स्त्रीभिर्यान्ति कैवर्तकास्तथा ॥ १५ ॥  
 समाहिता वेदविदो ब्राह्मणा वृत्तसम्मताः । गोरथैर्भरतं यान्तमनुजग्मुः सहस्रशः ॥ १६ ॥  
 सुवेपाः शुद्धवसनास्ताम्रमृष्टानुलेपिनः । सर्वे ते विमलैर्यानिः शनैर्भरतमन्वयुः ॥ १७ ॥  
 प्रदृष्टमुदिता सेना सान्वयात् कैकयीमुत्तम् । भ्रातुरानयने यातं भरतं भ्रातृवत्सलम् ॥ १८ ॥

Saying many good things as mentioned above on that occasion and hugging one another, highly rejoiced as they were ( over the prospect of being able to see Śrī Rāma ), the citizens went forth ( to meet Śrī Rāma ). ( 10 ) Those merchants who were held in great esteem in Ayodhya and all others who were not so honoured and ( even so ) all ( other ) good citizens joyously proceeded to meet Śrī Rāma. ( 11 ) Whatever lapidaries there were ( in the city ) and skilled potters, those adept in weaving and those who lived by manufacture of arms, those who made fans etc. of peacock-feathers, those who lived by the saw, those who pierced gems and pearls etc., as well as polishers ( of gems, ornaments and utensils etc. ), those who made articles of ivory, those who prepared lime ( by burning limestone etc. ) and those who lived by perfumery, highly reputed goldsmiths and weavers of blankets and other woollen goods,

those who provided baths for others, masseurs, physicians, fumigators and distillers and vintners, washermen and tailors, chiefs of villages and hamlets and dancers with their womenfolk as well as boatmen joined the expedition. ( 12—15 ) Brahmans remaining absorbed in meditation, well-versed in the Vedas and highly respected for their conduct followed the departing Bharata in thousands on bullock-carts. ( 16 ) Decently dressed, clad in pure raiment and having smeared their body with sandal-paste mixed with red substances ( like saffron ), they all followed slowly in the wake of Bharata on stainless vehicles. ( 17 ) Thrilled with joy and delighted in mind, the aforesaid army ( too ) followed Bharata, the son of Kaikeyi, who was ( so ) fond of his ( elder ) brother and set out on the mission of bringing his ( said ) brother ( back from the forest ). ( 18 )

ते गत्वा दूरमध्वानं रथयानाश्चकुञ्जरैः । समासेदुस्ततो गङ्गां शृङ्गवेरपुरं प्रति ॥ १९ ॥  
 यत्र रामसखा वीरो गुहो ज्ञातिगणैर्वृतः । निवसत्यप्रमादेन देशं तं परिपालयन् ॥ २० ॥  
 उपेत्य तीरं गङ्गायाश्चक्रवाकैरलंकृतम् । व्यवतिष्ठत सा सेना भरतस्यानुयायिनी ॥ २१ ॥  
 निरीक्ष्यानुत्थितां सेनां तां च गङ्गां शिवोदकाम् । भरतः सचिवान् सर्वानब्रवीद् वाक्यकोविदः ॥ २२ ॥  
 निवेशयत मे सैन्यमभिप्रायेण सर्वतः । विश्रान्ताः प्रतरिष्यामः श्व इमां सागरंगमाम् ॥ २३ ॥  
 दातुं च तावदिच्छामि स्वर्गतस्य महीपतेः । और्ध्वदेहनिमित्तार्थमवतीर्थोदकं नदीम् ॥ २४ ॥  
 तस्यैवं ब्रुवतोऽमात्यास्तथेत्युक्त्वा समाहिताः । न्यवेशयंस्तांश्छन्देन स्वेन स्वेन पृथक् पृथक् ॥ २५ ॥  
 निवेश्य गङ्गाभनु तां महानदीं चमूं विधानैः परिवर्हशोभिनीम् ।  
 उवास रामस्य तदा महात्मनो विचिन्तमानो भरतो निवर्तनम् ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽध्याकाण्डे त्र्यशीतितमः सर्गः ॥ ८३ ॥

Having covered a long distance from Ayodhya in chariots, on palanquins and on the back of horses and elephants, they reached ( the bank of ) the ( holy ) Ganga in the precincts of Śrngaverapura, where dwelt the valiant Guha, a friend of Śrī Rāma, surrounded by hosts of his kinsmen and ruling that area with vigilance. ( 19-20 ) Having arrived at the bank of the Ganga, adorned by Chakrawāka birds, that army following in the wake of Bharata halted. ( 21 ) Seeing the aforesaid army inactive and beholding the Ganga with its holy waters, Bharata, who was a master of expression, spoke to all his ministers ( as follows ) :—( 22 ) "Let my army encamp at will on all sides. Having taken rest

( today ) we shall cross this sea-bound river tomorrow. ( 23 ) In the meantime, descending into the river, I wish to offer ( libations of ) water to ( the spirit of ) the emperor ( my father ), who has ascended to heaven, for happiness in his life after death." ( 24 ) Saying "Amen" to Bharata, who was speaking as above, the ministers, who were all attention, encamped the troops separately, each unit according to its liking. ( 25 ) Having caused that army, which looked charming with its equipage ( in the shape of tents etc. ), to encamp methodically along the bank of the great river Ganga, Bharata ( too ) halted then, reflecting ( all the time ) how to bring the high-souled Śrī Rāma back ( to Ayodhya ). ( 26 )

*Thus ends Canto Eighty-three in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.*

चतुरशीतितमः सर्गः

Canto LXXXIV

Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Ganga, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention he entertains Bharata and his men with fruits and roots etc. brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance.

ततो निविष्टां ध्वजिनीं गङ्गामन्वाश्रितां नदीम् । निषादराजो दृष्ट्वैव ज्ञातीन् स परितोऽब्रवीत् ॥ १ ॥



महतीयमितः सेना सागराभा प्रदृश्यते । नास्यान्तमवगच्छामि मनसापि विचिन्तयन् ॥ २ ॥  
 यदा नु खलु दुर्बुद्धिर्भरतः स्वयमागतः । स एष हि महाकायः कोविदारध्वजो रथे ॥ ३ ॥  
 बन्धयिष्यति वा पाशैरथ वास्मान् वधिष्यति । अनु दाशरथिं रामं पित्रा राज्याद् विवासितम् ॥ ४ ॥  
 सम्पन्नां श्रियमन्विच्छंस्तस्य राज्ञः सुदुर्लभाम् । भरतः कैकयीपुत्रो हन्तुं समधिगच्छति ॥ ५ ॥  
 भर्ता चैव सखा चैव रामो दाशरथिर्मम । तस्यार्थकामाः संनद्धा गङ्गानूपेऽत्र तिष्ठत ॥ ६ ॥  
 तिष्ठन्तु सर्वदाशाश्च गङ्गामन्वाश्रिता नदीम् । बलयुक्ता नदीरक्षा मांसमूलफलाशनाः ॥ ७ ॥  
 नावां शतानां पञ्चानां कैवर्तानां शतं शतम् । संनद्धानां तथा यूनां तिष्ठन्वित्यभ्यचोदयत् ॥ ८ ॥  
 यदि तुष्टस्तु भरतो रामस्येह भविष्यति । इयं स्वस्तिमती सेना गङ्गामद्य तरिष्यति ॥ ९ ॥  
 इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च । अभिचक्राम भरतं निषादाधिपतिर्गुहः ॥ १० ॥

The moment Guha ( the chief of the Niṣādas ) saw the army ( of Bharata ) encamped along ( the bank of ) the river Ganga, he now spoke ( as follows ) to his kinsmen sitting around him:—( 1 ) "( Even ) from this place this huge army appears like a sea. Though pondering deeply, I do not perceive its end even with the mind. ( 2 ) If Bharata,— who has surely come in person because here is seen that towering banner bearing the device of a Kovidāra tree on the chariot,—has evil intent, he will either cause us to be bound with chains or kill us, who are devoted to Śrī Rāma, ( the eldest ) son of Daśaratha, exiled from his kingdom by his father. ( 3-4 ) Seeking to possess the entire fortune of that monarch ( Śrī Rāma ), which is ( otherwise ) most difficult to get, Bharata, the son of Kaikeyī, has taken it into his head to

kill him. ( 5 ) Śrī Rāma, son of Daśaratha, is my lord and friend too. ( Therefore ) seeking to advance his interests remain stationed on this bank of the Ganga, clothed with mail. ( 6 ) Let all ( my ) ferrymen, accompanied by troops, remain rooted to the bank of the river Ganga, guarding ( access to ) the river and living on meat, roots and fruits ( stored in the boats ). ( 7 ) And let one hundred youthful fishermen clothed with mail occupy each of the five hundred boats," so did Guha issue his commands. ( 8 ) "If, however, Bharata proves to be favourably disposed towards Śrī Rāma at this moment, this army will ( be ) safely ( allowed to ) cross the Ganga today." ( 9 ) Saying so and taking sugar-candy, the pulp of fruits and honey as an offering, Guha, the chief of the Niṣādas, proceeded to meet Bharata. ( 10 )

तमायान्तं तु सम्प्रेक्ष्य सूतपुत्रः प्रतापवान् । भरतायाचक्षेऽथ समयज्ञो विनीतवत् ॥ ११ ॥  
 एष ज्ञातिसहस्रेण स्थपतिः परिवारितः । कुशलो दण्डकारण्ये वृद्धो भ्रातुश्च ते सखा ॥ १२ ॥  
 तस्मात् पश्यतु काकुत्स्थ त्वां निषादाधिपो गुहः । असंशयं विजानीते यत्र तौ रामलक्ष्मणौ ॥ १३ ॥  
 एतत् तु वचनं श्रुत्वा सुमन्त्राद् भरतः शुभम् । उवाच वचनं शीघ्रं गुहः पश्यतु मामिति ॥ १४ ॥  
 लब्ध्वानुज्ञां सम्प्रदृष्टो ज्ञातिभिः परिवारितः । आगम्य भरतं प्रह्वो गुहो वचनमब्रवीत् ॥ १५ ॥  
 निष्कुटश्चैव देशोऽयं वञ्चिताश्चापि ते वयम् । निवेदयाम ते सर्वं स्वके दाशरथे वस ॥ १६ ॥  
 अस्ति मूलफलं चैतन्निषादैः स्वयमर्जितम् । आर्द्रं शुष्कं तथा मांसं वन्यं चोच्चावचं तथा ॥ १७ ॥  
 आशंसे स्वाशिता सेना वस्यत्येनां विभावरीम् । अर्चितो विविधैः कामैः श्वः ससैन्यो गमिष्यसि ॥ १८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुरशीतितमः सर्गः ॥ ८४ ॥

Vividly perceiving him coming, the glorious Sumantra ( the son of a charioteer ) for his part, who knew what is called for at a particular

time, forthwith spoke to Bharata ( as follows ) like an humble servant:—( 11 ) "Attended by a thousand of his kinsmen, here comes Guha, the sovereign

lord of the Niṣādas, who is a senior friend of your ( elder ) brother ( Śrī Rāma ), and is closely acquainted with the Daṇḍaka forest. Therefore, allow him to see you, O scion of Kakutstha ! Doubtless he knows well where the celebrated Śrī Rāma and Lakṣmaṇa may be." ( 12-13 ) Hearing this pleasing report from ( the lips of ) Sumantra, Bharata for his part made the following reply: "Let Guha see me at once." ( 14 ) Immensely rejoiced to receive permission ( to see the prince ) and approaching Bharata, Guha, who was surrounded by his kinsmen, meekly submitted as follows:—( 15 ) "This territory is but a pleasure-grove attached to your palace and we have been taken

in ( by our unwariness in failing to know of your visit beforehand and thus being deprived of an opportunity to receive you in advance ). We ( hereby ) offer you all ( that we have ); ( pray ) dwell in the house of a ferryman, which is your own. ( 16 ) Here are roots and fruits, both green and dried, procured by the Niṣādas ( a tribe of fishermen, Guha's own clansmen ) themselves as well as the pulp of fruits and wild cereals of various kinds. ( 17 ) I hope the army, being well fed ( by us ), will stay ( here ) tonight. Entertained with various objects of enjoyment, you ( too, I hope ) will leave with your army ( only ) tomorrow." ( 18 )

*Thus ends Canto Eighty-four in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

### पञ्चाशीतितमः सर्गः

### Canto LXXXV

Highly praising Guha, Bharata, while departing, inquires of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śrī Rāma and consoles the prince, who was constantly bewailing, till dusk.

एवमुक्तस्तु भरतो निषादाधिपतिः गुहम् । प्रत्युवाच महाप्राज्ञो वाक्यं हेत्वर्थसंहितम् ॥ १ ॥  
ऊर्जितः खलु ते कामः कृतो मम गुरोः सखे । यो मे त्वमीदृशीं सेनामभ्यर्चयितुमिच्छसि ॥ २ ॥  
इत्युक्त्वा स महातेजा गुहं वचनमुत्तमम् । अब्रवीद् भरतः श्रीमान् पन्थानं दर्शयन् पुनः ॥ ३ ॥  
कतरेण गमिष्यामि भरद्वाजाश्रमं यथा । गहनोऽयं भृशं देशो गङ्गानूपो दुरत्ययः ॥ ४ ॥  
तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः । अब्रवीत् प्राञ्जलिर्भूत्वा गुहो गहनगोचरः ॥ ५ ॥  
दाशास्त्वनुगमिष्यन्ति देशज्ञाः सुसमाहिताः । अहं चानुगमिष्यामि राजपुत्र महाबल ॥ ६ ॥  
कच्चिन्न दुष्टो ब्रजसि रामस्याक्लिष्टकर्मणः । इयं ते महती सेना शङ्कां जनयतीव मे ॥ ७ ॥

Spoken to as above, Bharata, for his part, who was exceedingly wise, gave to Guha, the ruler of the Niṣādas, the following reply, which was consonant with reason and purposeful:— ( 1 ) "Indeed your great object ( of according a right royal reception to me ) has been accomplished in that you

seek to entertain my army of such magnitude, O friend of my elder brother !" ( 2 ) Having spoken as above, the said illustrious Bharata, who was possessed of great splendour, once more addressed the following excellently-worded question to Guha, pointing to the way ( ahead ):—( 3 )



"By which of the two routes ( appearing before me ) shall I proceed to the hermitage of Bharadwāja ? This tract of land drained by the Ganga is most thickly set with trees etc. and ( as such ) difficult to cross." ( 4 ) Hearing the aforesaid question of that intelligent prince ( Bharata ), Guha, who used to roam about in the woods, replied with joined palms ( as follows ) :—( 5 )

"Ferry-men who are familiar with the region and very attentive will undoubtedly accompany you. I too shall follow you ( in person ), O exceptionally mighty prince ! ( 6 ) I hope you are not going with evil intent towards Śrī Rāma, who does great deeds without any exertion ? This huge army of yours gives rise to apprehension in my mind as it were." ( 7 )

तमेवमभिभाषन्तमाकाश इव निर्मलः । भरतः श्लक्ष्णया वाचा गुहं वचनमब्रवीत् ॥ ८ ॥  
मा भूत् स कालो यत् कष्टं न मां शङ्कितुमर्हसि । राघवः स हि मे भ्राता ज्येष्ठः पितृसमो मतः ॥ ९ ॥  
तं निवर्तयितुं यामि काकुत्स्थं वनवासिनम् । बुद्धिरन्या न मे कार्या गुह सत्यं ब्रवीमि ते ॥ १० ॥  
स तु संहृष्टवदनः श्रुत्वा भरतभाषितम् । पुनरेवाब्रवीद् वाक्यं भरतं प्रति हर्षितः ॥ ११ ॥  
धन्यस्त्वं न त्वया तुल्यं पश्यामि जगतीतले । अयत्नादागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि ॥ १२ ॥  
शाश्वती खलु ते कीर्तिलोकाननु चरिष्यति । यस्त्वं कृच्छ्रगतं रामं प्रत्यानयितुमिच्छसि ॥ १३ ॥  
एवं सम्भाषमाणस्य गुहस्य भरतं तदा । बभौ नष्टप्रभः सूर्यो रजनी चाभ्यवर्तत ॥ १४ ॥  
सनिवेश्य स तां सेनां गुहेन परितोषितः । शत्रुघ्नेन समं श्रीमाञ्छयनं पुनरागमत् ॥ १५ ॥

To the aforesaid Guha, who was talking as above, Bharata, whose heart was ( absolutely ) taintless as the sky, replied in sweet words as follows :—( 8 ) "May that time never come when such wickedness appears ( in me ). You ought not to entertain any misgiving about me; for that scion of Raghu is my elder brother and is esteemed by me as equal to my father. ( 9 ) I go to bring back Śrī Rāma ( a scion of Kakutstha ), who is dwelling in the woods. I tell you the ( bare ) truth, O Guha ! No other motive should be imputed to me." ( 10 ) With his face rendered extremely bright with joy on hearing Bharata's

reply, Guha for his part joyfully spoke once more to Bharata as follows :—( 11 ) "Blessed are you. I find none on the surface of this globe equal to you, who seek to relinquish a kingdom come ( to you ) without any effort ( on your part ) ! ( 12 ) Surely your lasting fame will extend to the spheres inasmuch as you wish to bring back ( to Ayodhya ) Śrī Rāma, who has fallen in adversity." ( 13 ) While Guha was conversing thus with Bharata, the sun lost its splendour and night fell. ( 14 ) Lodging the said army in camps, and soothed by Guha, the glorious Bharata then went to bed with Śatrughna. ( 15 )

रामचिन्तामयः शोको भरतस्य महात्मनः । उपस्थितो ह्यनर्हस्य धर्मप्रेक्षस्य तादृशः ॥ १६ ॥  
अन्तर्दाहेन दहनः संतापयति राघवम् । वनदाहाग्निसंतप्तं गूढोऽग्निरिव पादपम् ॥ १७ ॥  
प्रसृतः सर्वगात्रेभ्यः स्वेदं शोकाग्निसम्भवम् । यथा सूर्योऽसंतप्तो हिमवान् प्रसृतो हिमम् ॥ १८ ॥  
भयाननिर्दरशैलेन विनिःश्वसितधातुना । दैन्यपादपसंधेन शोकायासाधिशृङ्गिणा ॥ १९ ॥  
प्रमोहानन्तसत्त्वेन संतापौषधिवेणुना । आक्रान्तो दुःखशैलेन महता कैकयीसुतः ॥ २० ॥  
विनिःश्वसन् वै भृशदुर्मनास्ततः प्रमूढसंज्ञः परमापदं गतः ।  
शमं न लेभे हृदयज्वरार्दितो नरर्षभो यूथहतो यथर्षभः ॥ २१ ॥  
गुहेन सार्धं भरतः समागतो महानुभावः सजनः समाहितः ।  
सुदुर्मनास्तं भरतं तदा पुनर्गुहः समाश्वासयदग्रजं प्रति ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽथोऽध्याकाण्डे पञ्चाशीतितमः सर्गः ॥ ८५ ॥

Grief born of anxiety for Śrī Rāma and unique of its kind ( now ) overtook the high-souled Bharata, whose eyes were fixed on righteousness and who surely did not deserve this mental torture. ( 16 ) ( Even ) as a fire hidden in the hollow of a tree burns a tree ( already ) scorched by a forest-consuming fire, so did the fire of anxiety for Śrī Rāma inwardly begin to consume Bharata ( a scion of Raghu ), who was already scorched by the fire of grief caused by his father's death. ( 17 ) Bharata began to exude sweat, born of the fire of grief, from all his limbs in the same way as the Himalaya mountain heated by the sun's rays allows its snow to melt and flow. ( 18 ) Bharata ( the son of Kaikeyī ) was weighed down by a huge mountain of agony, consisting of a compact mass of rocks in the shape of ( loving ) contemplation on Śrī Rāma, which contained minerals in the shape of

sighs, was clothed with a cluster of trees in the shape of recoiling of the senses from their objects and was crowned with a tall peak in the shape of languor caused by grief, infested by numberless beasts in the shape of swoons and covered by herbs and bamboos in the shape of burning of the internal and external organs of sense. ( 19-20 ) Like a bull strayed from its herd, Bharata ( a jewel among men ),— who, having really fallen in extreme adversity, felt miserably disconsolate, his mind being utterly confused in consequence, and was heaving sighs, afflicted as he was with anguish of heart,—found no peace ( in his bed ). ( 21 ) When the noble-minded Bharata, who, though composed, felt very disconsolate, got united along with his men with Guha ( again ), the latter reassured him once more with reference to his elder brother. ( 22 )

*Thus ends Canto Eighty-five in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.*

## षडशीतितमः सर्गः

### Canto LXXXVI

Guha reports to Bharata how Śrī Rāma and his party broke their journey at Śṛṅgaverapura and reproduces before him the dialogue that took place between Lakṣmaṇa and himself at night and further tells him how the two brothers entangled their locks in to a thick mass, crossed the holy river with Sītā and left for the hermitage of Sage Bharadwāja.

आचक्षेऽथ सद्भावं लक्ष्मणस्य महात्मनः । भरतायाप्रमेयाय गुहो गहनगोचरः ॥ १ ॥  
 तं जाग्रतं गुणैर्युक्तं वरचापेषुधारिणम् । भ्रातृगुप्त्यर्थमत्यन्तमहं लक्ष्मणमब्रुवम् ॥ २ ॥  
 इयं तात मुखा शय्या त्वदर्थमुपकल्पिता । प्रत्याश्वसिहि शेष्वास्यां सुखं राघवनन्दन ॥ ३ ॥  
 उचितोऽयं जनः सर्वो दुःखानां त्वं सुखोचितः । धर्मात्मस्तस्य गुप्त्यर्थं जागरिष्यामहे वयम् ॥ ४ ॥  
 नहि रामात् प्रियतरो ममास्ति भुवि कश्चन । मोत्सुको भूर्ब्रवीम्येतदथ सत्यं तवाग्रतः ॥ ५ ॥  
 अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद् यशः । धर्मावाप्तिं च विपुलामर्थकामौ च केवलौ ॥ ६ ॥  
 सोऽहं प्रियसुखं रामं शयानं सह सीतया । रक्षिष्यामि धनुष्पाणिः सर्वैः स्वैर्ज्ञातिभिः सह ॥ ७ ॥  
 नहि मेऽविदितं किञ्चिद् वनेऽस्मिन् श्रतः सदा । चतुरङ्गं ह्यपि बलं प्रसहेम वयं युधि ॥ ८ ॥



Guha, who used to roam about in the woods, now reported to Bharata, who was immeasurably great, the praiseworthy attitude of the high-souled Lakṣmaṇa ( towards his eldest brother ) :—( 1 ) 'I spoke ( as follows ) to Lakṣmaṇa, who is endowed with excellences (of various kinds such as devotion and obedience to his eldest brother ), and was keeping vigil for the safety of his (eldest) brother ( and his beloved consort ), wielding an excellent bow and arrows :—( 2 ) 'Here is a cosy bed prepared for you, O dear brother ! Be reassured ( about the safety of Śrī Rāma and Sitā ) and repose on it with ease, O delight of Raghu's race ! ( 3 ) All of us ( your servants ) are used to hardships, while you are deserving of ease. ( As for Śrī Rāma ) we

shall keep awake for his safety, O pious-minded prince ! ( 4 ) Surely none on earth is dearer to me than Śrī Rāma. No longer be anxious ( about the safety of your eldest brother and sister-in-law ) : I tell you this truth in your presence. ( 5 ) Through his grace I hope to acquire very great renown in this world and to earn religious merit in abundance as well as wealth and enjoyment free from blemish. ( 6 ) As such I shall guard, bow in hand, with all my kinsmen, my beloved friend, Śrī Rāma, reposing with Sitā. ( 7 ) Surely there is nothing unknown in this forest to me, who constantly roam about in it. In fact we can withstand ( here ) even an army consisting of ( all ) the four limbs on the field of battle.' ( 8 )

एवमस्माभिरुक्तेन लक्ष्मणेन महात्मना । अनुनीता वयं सर्वे धर्ममेवानुपश्यता ॥ ९ ॥  
 कथं दाशरथौ भूमौ शयाने सह सीतया । शक्या निद्रा मया लब्धुं जीवितं वा सुखानि वा ॥ १० ॥  
 यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि । तं पश्य गुह संविष्टं तृणेषु सह सीतया ॥ ११ ॥  
 महता तपसा लब्धो विविधैश्च परिश्रमैः । एको दशरथस्यैष पुत्रः सदृशलक्ष्मणः ॥ १२ ॥  
 अस्मिन् प्रवाजिते राजा न चिरं वर्तयिष्यति । विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति ॥ १३ ॥  
 विनय मुमहानादं श्रमेणोपरताः स्त्रियः । निर्धोषो विरतो नूनमद्य राजनिवेशने ॥ १४ ॥  
 कौसल्या चैव राजा च तथैव जननी मम । नाशसे यदि ते सर्वे जीवेयुः शर्वरीमिमाम् ॥ १५ ॥

"Spoken to by us as aforesaid, the high-souled Lakṣmaṇa, who kept righteousness alone in view, politely replied to us all ( in the following words ) :—( 9 ) 'How can sleep be had, or ( even ) life or comforts be enjoyed by me when Śrī Rāma ( son of Daśaratha ) is reposing on the ground with Sitā ? ( 10 ) Behold, O Guha, stretched on blades of grass with Sitā, him who cannot be withstood on the field of battle by all the gods and demons ( gathered together ) ! ( 11 ) This peerless son of Daśaratha, possessing characteristics like unto his own, was secured by virtue of

great austerities and through exertions ( in the shape of sacrificial undertakings ) of various kinds. ( 12 ) He having been exiled, the king will not survive long and Mother Earth will surely be widowed soon enough. ( 13 ) ( Nay, ) having uttered a very loud cry ( consequent on the emperor's death, which must already have occurred ), the women must have ceased crying because of exertion; and the great noise in the palace must have surely died out by this time. ( 14 ) I do not expect that mother Kausalyā and the king and even so my ( own ) mother ( Sumitrā )—all these will survive till this night. ( 15 )

जीवेदपि च मे माता शत्रुघ्नस्यान्ववेक्षया । दुःखिता या हि कौसल्या वीरसूर्विनशिष्यति ॥ १६ ॥  
 अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथम् । रान्ये राममनिशिष्य पिता मे विनशिष्यति ॥ १७ ॥

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते । प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ १८ ॥  
 रम्यचत्वरसंस्थानां सुविभक्तमहापथाम् । हर्म्यप्रासादसम्पन्नां सर्वरत्नविभूषिताम् ॥ १९ ॥  
 गजाश्वरथसम्बाधां तूर्यनादविनादिताम् । सर्वकल्याणसम्पूर्णां दृष्टपुष्टजनाकुलाम् ॥ २० ॥  
 आरामोद्यानसम्पूर्णां समाजोत्सवशालिनीम् । सुखिता विचरिष्यन्ति राजधानीं पितुर्मम ॥ २१ ॥  
 अपि सत्यप्रतिज्ञेन सार्धं कुशलिना वयम् । निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि ॥ २२ ॥

'Even if my mother survives in expectation of (the return of) Śatrughna, the afflicted Kausalyā, who has given birth to a hero (like Śrī Rāma) will surely die. (16) Failing to install Śrī Rāma on the throne (of Ayodhya) and (thus) without realizing his (long cherished) ambition, my father will expire exclaiming "Everything is past and gone!" (17) Accomplished of purpose indeed are they who will, when the time comes for it, consecrate my father, the deceased emperor, in the course of all the funeral rites. (18) And happy are they who will (in the event of my father's survival) move about in the capital of my father, the cross-roads of which are

located in beautiful spots, whose main roads are clearly defined, which is richly endowed with mansions as well as with temples and palaces and adorned with all sorts of precious things, which is crowded with elephants, horses and chariots and made resonant by the sound of clarionets, which is full of all blessings and peopled by joyous and well-fed men and women, and which is rich in gardens and pleasures and looks charming with a series of festivals. (19-21) When this term (of exile) is actually over, shall we (Sītā and myself) happily return to Ayodhya along with Śrī Rāma, who has safely redeemed his promise?' (22)

परिदेवयमानस्य तस्यैवं हि महात्मनः । तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत ॥ २३ ॥  
 प्रभाते विमले सूर्ये कारयित्वा जटा उभौ । अस्मिन् भागीरथीतीरे सुखं संतारितौ मया ॥ २४ ॥  
 जटाधरौ तौ द्रुमचीरवाससौ महाबलौ कुञ्जरयूथपोपमौ ।  
 वरेषुचापासिधरौ परंतपौ व्यपेक्षमाणौ सह सीतया गतौ ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षडशीतितमः सर्गः ॥ ८६ ॥

"Even while that high-souled prince (Lakṣmaṇa), who remained sitting (all the while), was lamenting as aforesaid, that night actually slipped away. (23) Next morning, when a cloudless sun appeared (in the sky), both the brothers (along with Sītā) were safely ferried by me across the stream after helping them in entangling their locks into a mass of hair (as ascetics do) on this

(very) bank of the Ganga. (24) Wearing matted locks and attired in the bark of trees, (nay) wielding an excellent quiver, bow and sword, (each) and looking all round (to scan the beauty of the landscape), the two princes, who were possessed of extraordinary strength and looked like a pair of lordly elephants, and were capable of tormenting their enemy, departed with Sītā. (25)

Thus ends Canto Eighty-six in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.





## सप्ताशीतितमः सर्गः

## Canto LXXXVII

Overwhelmed with grief to hear from the mouth of Guha how his two brothers got their hair entangled into a mass, Bharata falls unconscious on the ground. On regaining consciousness he despatches Guha to reassure mother Kausalyā, who is filled with apprehension about the safety of Śrī Rāma and his party on hearing of Bharata's swoon, and apprise her of its real cause and also of Śrī Rāma's welfare. While doing so Guha also tells her how Śrī Rāma and Sitā lay down on a bed of Kuśa grass prepared by Lakṣmaṇa with his own hands when the party broke journey at Śrngaverapura and how Guha with Lakṣmaṇa kept watch the whole night for the protection of Śrī Rāma and Sitā.

गुहस्य वचनं श्रुत्वा भरतो भृशमप्रियम् । ध्यानं जगाम तत्रैव यत्र तच्छ्रुतमप्रियम् ॥ १ ॥  
 सुकुमारो महासखः सिंहस्कन्धो महाभुजः । पुण्डरीकविशालाक्षस्तरुणः प्रियदर्शनः ॥ २ ॥  
 प्रत्याश्रस्य मुहूर्तं तु कालं परमदुर्मनाः । ससाद सहसा तोत्रैर्हृदि विद्ध इव द्विपः ॥ ३ ॥  
 भरतं मूर्च्छितं दृष्ट्वा विवर्णवदनो गुहः । बभूव व्यथितस्तत्र भूमिकम्पे यथा हुमः ॥ ४ ॥  
 तदवस्थं तु भरतं शत्रुघ्नोऽनन्तरस्थितः । परिष्वज्य रुरोदोच्चैर्विसंहः शोककर्षितः ॥ ५ ॥  
 ततः सर्वाः समापेतुर्मातरो भरतस्य ताः । उपवासकुशा दीना भर्तृव्यसनकर्षिताः ॥ ६ ॥

Hearing the report of Guha (about Śrī Rāma's matted locks of hair), which was most disagreeable (to hear), 'Bharata began to think deeply of Śrī Rāma alone, of whom that unpleasant news was heard by him (as it made him apprehensive that Śrī Rāma might not return to Ayodhya now that he had entangled his hair into a mass). (1) Having remained composed awhile, the mighty-armed prince (Bharata), for his part—who, though tender (of body), was possessed of extraordinary strength, whose shoulders resembled a lion's and who had eyes big as a lotus, and who was (both) young and pleasing of

appearance,—suddenly sank to the ground extremely sad at heart, like an elephant pierced with goads in the heart. (2-3) Seeing Bharata unconscious, Guha felt shaken at that time like a tree during an earthquake, and his face grew pale. (4) Embracing Bharata, lying in that (unconscious) state, Śatrughna, for his part, who stood near by, got non-plussed, stricken as he was with grief, and loudly cried. (5) Then rushed together all the mothers of Bharata. They were emaciated through fasting, looked miserable and felt afflicted due to separation from their husband. (6)

ताश्च तं पतितं भूमौ रुदत्यः पर्यवारयन् । कौसल्या त्वनुसृत्यैनं दुर्मनाः परिष्वजे ॥ ७ ॥  
 वत्सला स्वं यथा वत्समुपगुह्य तपस्विनी । परिपप्रच्छ भरतं रुदती शोकलालसा ॥ ८ ॥  
 पुत्र व्याधिर्न ते कच्चिच्छरीरं प्रति बाधते । अस्य राजकुलस्याद्य त्वदधीनं हि जीवितम् ॥ ९ ॥  
 त्वां दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते । वृत्ते दशरथे राशि नाथ एकस्त्वमद्य नः ॥ १० ॥  
 कच्चिन्न लक्ष्मणे पुत्र श्रुतं ते किञ्चिदप्रियम् । पुत्रे वा ह्येकपुत्रायाः सहभार्ये वनं गते ॥ ११ ॥  
 स मुहूर्तं समाश्रस्य रुदन्नेव महायशाः । कौसल्यां परिसान्त्वयेदं गुहं वचनमब्रवीत् ॥ १२ ॥

Nay, shedding tears they surrounded Bharata fallen on the ground. Approaching him sad at heart, Kausalyā for her part hugged him. (7) Pressing him to her bosom as a cow does its own calf, that exceedingly thoughtful lady, who was totally given up to grief, questioned Bharata (in the following words), shedding tears (all the time):—(8) "I hope no ailment (of any kind) afflicts your body. In fact, the life of this (entire) royal household hinges on you. (9) Looking on you alone, my son, do I survive. Rāma with his brother (Lakṣmaṇa) having left (for

the forest) and King Daśaratha (your father) having expired, you alone are our protector today. (10) I hope nothing unwelcome has been heard by you regarding Lakṣmaṇa or my own son (Rāma),—I having only one son,—who has proceeded to the forest with his consort." (11) Returning to his normal self after an hour or so, and consoling Kausalyā (with the assurance that nothing unwelcome had been heard with reference to Lakṣmaṇa or Śrī Rāma), Bharata (the highly illustrious prince) spoke weeping all the same to Guha as follows:—(12)

भ्राता मे कावसद् रात्रौ क सीता क च लक्ष्मणः । अस्वप्च्छयने कस्मिन् किं भुक्त्वा गुह शंस मे ॥ १३ ॥  
 सोऽब्रवीद् भरतं हृष्टो निपादाधिपतिर्गुहः । यद्विधं प्रतिपेदे च रामे प्रियहितेऽतिथौ ॥ १४ ॥  
 अन्नमुच्चावचं भक्ष्याः फलानि विवधानि च । रामायाम्यवहारार्थं बहुशोऽपहृतं मया ॥ १५ ॥  
 तत् सर्वं प्रत्यनुज्ञासीद् रामः सत्यपराक्रमः । न हि तत् प्रत्यगृह्णात् स क्षत्रधर्ममनुस्मरन् ॥ १६ ॥  
 नह्यस्माभिः प्रतिग्राह्यं सखे देयं तु सर्वदा । इति तेन वयं सर्वे अनुनीता महात्मना ॥ १७ ॥  
 लक्ष्मणेन यदानीतं पीतं वारि महात्मना । औपवास्यं तदाकर्षीद् राघवः सह सीतया ॥ १८ ॥

"Where did my (elder) brother (Śrī Rāma) stay during the night? Where did Sitā spend the night and where Lakṣmaṇa? On what (kind of) bed and eating what did he repose? Tell me this, O Guha!" (13) Questioned thus, Guha, the ruler of the Niśādas, thereupon joyfully told Bharata (in the following words) what kind of arrangement he had made for (feeding and reposing) his beloved and kind guest:—(14) "Boiled rice of various kinds, (other) foods requiring mastication and fruits of every description were brought by me in abundance to the presence of Śrī Rāma for his repast. (15) Śrī Rāma of

unfailing prowess accepted all that (for my pleasure) and returned it to me. Bearing in mind the duty of a Kṣatriya (who is not permitted by the Śāstras to accept a gift, much less on the bank of a holy river), however, he did not partake of it. (16) 'No gift in any case is to be accepted by us (Kṣatriyas), my friend: a gift can only be made by us.' In these words were we all pacified by that high-souled prince. (17) (That) water (alone) which was brought by Lakṣmaṇa was drunk by the high-souled prince. Along with Sitā Śrī Rāma (a scion of Raghu) then observed a fast (for the day). (18)

ततस्तु जलशेषेण लक्ष्मणोऽप्यकरोत् तदा । वाग्यतास्ते त्रयः संख्यां समुपासन्त संहिताः ॥ १९ ॥  
 सौमित्रिस्तु ततः पश्चादकरोत् स्वास्तरं शुभम् । स्वयमानीय वहीषि क्षिप्रं राघवकारणात् ॥ २० ॥  
 तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया । प्रक्षाल्य च तयोः पादौ व्यपाक्रामत् स लक्ष्मणः ॥ २१ ॥  
 एतत् तदिज्जुदीमूलमिदमेव च तत् तृणम् । यस्मिन् रामश्च सीता च रात्रिं तां शयितानुभौ ॥ २२ ॥  
 नियम्य पृष्ठे तु तलाङ्गुलित्रवाज्शरैः सुपूर्णाविषुधी परंतपः ।  
 महद्दनुः सज्जमुपोह्य लक्ष्मणो निशामतिष्ठत् परितोऽस्य केवलम् ॥ २३ ॥  
 ततस्त्वहं चोत्तमबाणचापभृत् स्थितोऽभवं तत्र स यत्र लक्ष्मणः ।  
 अतन्द्रितैर्ज्ञातिभिरात्तकार्मुकैर्महेन्द्रकल्पं परिपालयंस्तदा ॥ २४ ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तार्शतितमः सर्गः ॥ ८७ ॥

"Then Lakṣmaṇa too forthwith slaked his thirst by means of the water that

was left over. (All) the three (viz., Śrī Rāma, Lakṣmaṇa and Sumantra)



duly worshipped ( the deity presiding over ) the evening twilight silently together. ( 19 ) After that, fetching blades of Kuśa grass himself, Lakṣmaṇa for his part promptly prepared a sacred bed for Śrī Rāma ( a scion of Raghu ). ( 20 ) Śrī Rāma sat down on the bed with Sitā and, washing the feet of Śrī Rāma and Sitā ( Śrī Rāma's with his own hands and Sitā's by giving water to her ), the celebrated Lakṣmaṇa moved to a distance. ( 21 ) This is the foot of the same Ingudī tree and these are the same blades of Kuśa grass where and on which Śrī Rāma and Sitā both

reposed that night. ( 22 ) Fastening at his back ( one on each side ) a pair of quivers fully packed with arrows and donning gloves about his hands and wielding a large stringed bow, Lakṣmaṇa, a tormentor of his foes, for his part remained walking round Śrī Rāma during the night singly. ( 23 ) Wielding excellent arrows and bow, I too remained posted where the aforesaid Lakṣmaṇa kept moving carefully guarding Śrī Rāma ( who vied with Indra ) with my vigilant kinsmen carrying bows ( in their hands ). ( 24 )

*Thus ends Canto Eighty-seven in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Rṣi and the oldest epic.*

## अष्टाशीतितमः सर्गः

### Canto LXXXVIII

Showing to Kausalyā and others the bed of Kuśa grass on which Śrī Rāma and Sitā spent their night, and contrasting it with the royal splendour and luxury in which he lived in Ayodhya, Bharata laments for him and, holding himself responsible for this turn of events and complimenting Lakṣmaṇa and Sitā for throwing their lot with Śrī Rāma and sharing his privations, makes up his mind henceforth to dwell in the forest as a representative of Śrī Rāma, wearing matted locks on his head like him.

तच्छ्रुत्वा निपुणं सर्वं भरतः सह मन्त्रिभिः । इक्षुदीमूलमागम्य रामशय्यामवैक्षत ॥ १ ॥  
 अत्रवीज्जननीः सर्वा इह तस्य महात्मनः । शर्वरी शयिता भूमाविदमस्य विमर्दितम् ॥ २ ॥  
 महाराजकुलीनेन महाभागेन धीमता । जातो दशरथेनोर्व्या न रामः स्वप्नुमर्हति ॥ ३ ॥  
 अजिनोत्तरसंस्तीर्णे वरास्तरणसंचये । शयित्वा पुरुषव्याघ्रः कथं शेते महीतले ॥ ४ ॥  
 प्रासादाग्रविमानेषु बलभीषु च सर्वदा । हैमराजतभौमेषु वरास्तरणशालिषु ॥ ५ ॥  
 पुष्पसंचयचित्रेषु चन्दनागुरुगन्धिषु । पाण्डुराभ्रप्रकाशेषु शुकसंघस्तेषु च ॥ ६ ॥  
 प्रासादवरवर्येषु शीतवत्सु सुगन्धिषु । उषित्वा मेरुकल्पेषु कृतकाञ्चनभित्तिषु ॥ ७ ॥  
 गीतवादित्रनिर्घोषैर्वराभरणनिःस्वनैः । मृदङ्गवरशब्दैश्च सततं प्रतिबोधितः ॥ ८ ॥  
 वन्दिभिर्वन्दितः काले बहुभिः सूतमागवैः । गायामिरनुरूपाभिः स्तुतिभिश्च परंतपः ॥ ९ ॥

Hearing all that attentively and reaching the foot of the Ingudī tree with the ( king's ) counsellors, Bharata saw Śrī Rāma's bed. ( 1 ) He said to all his mothers, "Here was the night spent

by that high-souled prince lying on the ground. These are the blades of Kuśa grass crushed by his body ( while reposing on them ). ( 2 ) Śrī Rāma, who was procreated by the wise and highly

blessed Daśaratha born in the line of great kings, does not deserve to sleep on the ground ( without any shade or couch ). ( 3 ) Having reposed ( all along ) on a bed consisting of a pile of excellent rugs and covered with an outermost covering of ( superb ) deerskin ( fit for kings ), how does Śrī Rāma ( a tiger among men ) sleep on the ground ? ( 4 ) Sleeping always on the topmost storey of palaces built after the style of aerial cars and in turrets and in the foremost apartments of excellent seven-storeyed buildings—which were provided with floors paved with gold and silver and furnished with excellent carpets, which looked picturesque with heaps of flowers and were fragrant

with the odour of sandalwood and aloe, which shone like white clouds and were noisy with the chatter of flocks of parrots, where ( natural ) coolness prevailed and which emitted a sweet fragrance ( of camphor etc. ), nay, which vied with Mount Meru ( in height ) and whose walls were inlaid with gold,—he was awakened every day by the strains of vocal and instrumental music, the tinkling of excellent jewels and the excellent sound of clay tomtoms. ( 5—8 ) ( Again ) Śrī Rāma ( the tormentor of his enemy ) was glorified at the time of waking by a number of panegyrists, bards and minstrels through appropriate verses and songs of praise. ( 9 )

अश्रद्धेयमिदं लोके न सत्यं प्रतिभाति मा । मुह्यते खलु मे भावः स्वप्नोऽयमिति मे मतिः ॥ १० ॥  
 न नूनं दैवतं किंचित् कालेन बलवत्तरम् । यत्र दाशरथी रामो भूमावेवमशेत सः ॥ ११ ॥  
 यस्मिन् विदेहराजस्य सुता च प्रियदर्शना । दयिता शयिता भूमौ स्नुषा दशरथस्य च ॥ १२ ॥  
 इयं शय्या मम भ्रातुरिदमावर्तितं शुभम् । स्पण्डिले कठिने सर्वं गात्रैर्विमृदितं तृणम् ॥ १३ ॥  
 मन्ये साभरणा सुता सीतास्मिञ्शयने शुभा । तत्र तत्र हि दृश्यन्ते सक्ताः कनकविन्दवः ॥ १४ ॥  
 उत्तरीयमिहासक्तं मुव्यक्तं सीतया तदा । तथा ह्येते प्रकाशन्ते सक्ताः कौशेयतन्तवः ॥ १५ ॥  
 मन्ये भर्तुः सुखा शय्या येन बाल्य तपस्विनी । मुकुमारी सती दुःखं न विजानाति मैथिली ॥ १६ ॥

“This is incredible in the world and does not appear true to me. My mind is really confused. My conclusion therefore is that this is a dream. ( 10 ) Surely there is no deity more powerful than Time ( the will of God ), impelled by which the aforesaid Śrī Rāma, son of Daśaratha, reposes on the ground in this way and by force of which the daughter of Janaka ( the king of the Videha territory ), who is ( so ) pleasing to the sight and the beloved daughter-in-law of Daśaratha, has to lie down on the ground. ( 11-12 ) This is the bed of my ( elder ) brother and here are the blessed marks of his changing sides in the form of all the blades of ( Kuśa ) grass crushed by his

limbs against the hard ground. ( 13 ) I suppose the blessed Sitā lay down decked with ornaments on this bed, for here and there are seen stuck ( to the grass ) particles of gold. ( 14 ) Sitā quite evidently had her upper garment entangled with these blades at that time. That is why these silk threads appear stuck to them. ( 15 ) I conclude the husband's bed ( be it soft or hard ) is comfortable ( at all events to a devoted wife ), as ( is evident from the fact that ) Sitā ( the princess of Mithilā ), though youthful and tender, experiences no smart ( even while reposing on such a hard and rough bed ), virtuous as she is and devoted to austerities. ( 16 )

हा हतोऽस्मि नृशंसोऽस्मि यत् सभार्यः कृते मम । ईदृशीं राघवः शय्यामधिशेते ह्यनाथवत् ॥ १७ ॥  
 सार्वभौमकुले जातः सर्वलोकसुखान्नहः । सर्वप्रियकरस्त्यक्त्वा राज्यं प्रियमनुत्तमम् ॥ १८ ॥  
 कथमिन्दीवरश्यामो रक्ताक्षः प्रियदर्शनः । सुखभागी न दुःखार्हः शयितो भुवि राघवः ॥ १९ ॥  
 धन्यः खलु महाभागो लक्ष्मणः शुभलक्षणः । भ्रातरं विषमे काले यो राममनुवर्तते ॥ २० ॥  
 सिद्धार्था खलु वैदेही पतिं यानुगता वनम् । वयं संशयिताः सर्वे हीनास्तेन महात्मना ॥ २१ ॥  
 अकर्णवागा पृथिवी शून्येव प्रतिभाति मे । गते दशरथे स्वर्गे रामे चारण्यमाश्रिते ॥ २२ ॥



न च प्रार्थयते कश्चिन्मनसापि वसुंधराम् । वने निवसतस्तस्य बाहुवीर्याभिरक्षिताम् ॥ २३ ॥  
 शून्यसंवरणारक्षामयन्त्रितद्वयदिपाम् । अनावृतपुरद्वारां राजधानीमरक्षिताम् ॥ २४ ॥  
 अप्रहृष्टबलां शून्यां विपमस्थामनावृताम् । शत्रवो नाभिमन्यन्ते भक्ष्यान् विपकृतानिव ॥ २५ ॥

"Alas, I am ruined. Cruel am I in that on my account Śrī Rāma ( a scion of Raghu ) with his wife has to lie down on such a ( hard ) bed like a forlorn creature ! ( 17 ) Relinquishing his beloved rulership, which is unsurpassed, how did Śrī Rāma ( a scion of Raghu ), born in a line of universal monarchs, who brings happiness to the whole world and does good to all, who is blue as a lotus, has reddish eyes and is pleasing of appearance and who is deserving of happiness and unworthy of suffering, lie down on the ground ? ( 18-19 ) Blessed and highly fortunate indeed is Lakṣmaṇa, endowed with auspicious bodily marks, who is following his ( eldest ) brother in a critical period ( of his life ) ! ( 20 ) Truly accomplished of purpose is Sitā ( a princess of the Videha kingdom ), who followed her husband to the forest ! We are ( however ) all plunged in doubt ( as to getting a chance to

serve him ), bereft as we are of that high-souled prince. ( 21 ) Emperor Daśaratha having ascended to heaven and Śrī Rāma having taken up his abode in the forest, the earth appears desolate to me like a boat without a pilot. ( 22 ) Nor does anyone lay claim even with his mind to ( the sovereignty of ) the globe, which stands protected on all sides by the ( very ) might of arms of Śrī Rāma dwelling in the forest. ( 23 ) The enemies do not claim as their own, any more than one would like to have articles made of poisoned food, the capital ( Ayodhya ), whose protective wall is lying undefended, the horses and elephants in which roam about uncontrolled, whose entrances are never closed and the troops stationed in which are cheerless, and as such which is ( altogether ) unprotected, unguarded, desolate and reduced to a wretched condition. ( 24-25 )

अद्यप्रभृति भूमौ तु शयिष्येऽहं वृणेषु वा । फलमूलशनो नित्यं जटाचीराणि धारयन् ॥ २६ ॥  
 तस्याहमुत्तरं कालं निवत्स्यामि सुखं वने । तत् प्रतिश्रुतमार्यस्य नैव मिथ्या भविष्यति ॥ २७ ॥  
 वसन्तं भ्रातुरर्थाय शत्रुघ्नो मानुवत्स्यति । लक्ष्मणेन सहायोध्यामार्यो मे पालयिष्यति ॥ २८ ॥  
 अभिषेक्षन्ति काकुत्स्थमयोध्यायां द्विजातयः । अपि मे देवताः कुर्युरिमं सत्यं मनोरथम् ॥ २९ ॥  
 प्रसाद्यमानः शिरसा मया स्वयं बहुप्रकारं यदि न प्रपत्स्यते ।  
 ततोऽनुवत्स्यामि चिराय राघवं वनेचरं नार्हति मामुपेक्षितुम् ॥ ३० ॥  
 इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाशीतितमः सर्गः ॥ ८८ ॥

"From this day onward I shall lie down on the ( bare ) ground or on blades of grass, living on fruits and roots ( alone ) from day to day and wearing matted hair ( on my head ), and the bark of trees ( on my person ). ( 26 ) I shall comfortably dwell in the forest for the rest of the period of Śrī Rāma's exile ( as his representative ). ( In that way ) the well-known vow of my elder brother will not be belied. ( 27 ) Śatrughna will dwell with me when I live ( in the forest ) on behalf of my ( elder ) brother;

while the latter with Lakṣmaṇa will protect Ayodhya. ( 28 ) The Brahmins will install Śrī Rāma ( a scion of Kakutstha ) on the throne of Ayodhya. May the gods fulfil this desire of mine. ( 29 ) If he does not agree ( to return to Ayodhya ) even when being solicited by me personally in many ways with my head bent low, in that case I shall dwell with Śrī Rāma ( a scion of Raghu ) for any length of time so long as he roams about in the forest. He ought not to disregard me ( I think )." ( 30 )

Thus ends Canto Eighty-eight in the Ayodhyā-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Rṣi and the oldest epic.

## Spiritual Endeavour should also be made to gain full triumph over China

The treacherous and barbarous attack by the neighbouring country of China on the soil of Bharatvarsha,—who wishes well to all, loves all, is friendly to all and a staunch supporter of non-violence,—is a most unlucky and lamentable event. Gain and loss come to an individual as well as to a nation according to the dispensation of Providence; but such undesirable behaviour is very painful and, if not effectively counteracted, it may further accentuate such barbarism in future. Therefore this vile move on the part of China should be requited in such a way as to leave no courage, propensity and capacity in the aggressor to repeat such mischievous behaviour. No doubt from the cosmic point of view China too is a limb of the Cosmic Person and looked at spiritually China is none other than our own self and it behoves us to wish well even to the aggressor. But even as it becomes unavoidable to administer a bitter dose to a patient suffering from a fell disease and to subject a festering wound to incision, it is absolutely justifiable and imperative to administer a strong dose for his own good to this devil in the garb of China and if necessary to operate upon this diseased limb of the Cosmic Person. It is a matter for profound gratification that the Government as well as the people of India are unanimously engaged in a valiant and broad-minded endeavour with body, mind and money to give a crushing defeat and mete out condign punishment to this treacherous desperado attacking us as an intruder. A happy outcome of this unhappy event is that men and women of every sphere,

every community and every shade of opinion all over the country have joined hands in combating this evil, sinking their differences at this juncture. We appeal to all our countrymen carefully to do their duty by their motherland at this critical hour of national calamity by offering liberally in a spirit of service to God whatever they have till we succeed in fully repulsing the aggressor. Whatever we do should be done as an offering to God. Giving up all expectation of reward, the feeling of possession and the fever of desire let us propitiate the Lord by doing worship to Him in the form of military action on the field of battle.

It should be remembered that India never took the offensive nor was it ever inclined to do so. On the other hand the aggressor has by making an illegal encroachment on our territory imposed on us the unpleasant duty of gallantly taking up arms to defend our territorial integrity. We are sincerely grateful to the United States of America, Great Britain and all other countries that are helping us with arms and ammunition and showing sympathy to us.

While everyone should undoubtedly do his or her level best to meet all the exigencies of war wherever they may be felt, a country like India, which has always given the foremost place to religion, should also exert itself for consummate success in warfare through spiritual endeavour as well, so that all the unholy ambitions of rapacious China, who is casting an evil eye on the holy land of Bharatvarsha and the sacred Himalayas, may be frustrated



and the soil of Tibet too, comprising our sacred spots of Kailas and Mansarovar, may be liberated from the grip of antitheistic and anti-religious China.

Nepal and India for their part are absolutely identical. India is Nepal and Nepal is India. In fact, Nepal is an object of great pride to India, the Hindu race and Hindu Religion; for it is the only Hindu state wedded to Sanatan Dharma in the whole world. Although the Government of India declares itself to be secular, the Indian union is really speaking a predominantly Sanatanist state. Nepal and India have a common faith, a common God and a common scripture. Lakhs of Indian Hindus undertake a pilgrimage to the shrines of Lords Pashupatinath and Muktinath in Nepal every year and the Government of Nepal generously provide them all facilities in their journey to these holy places; and lakhs of Nepali Hindus enter this land as their own home to visit their sacred places of pilgrimage and the abodes of the Lord. Truly speaking, Bharat is indivisible from Nepal in the matter of faith. We have, therefore, every reason to hope that at the present juncture, when India, who is predominantly Sanatanist by faith, is being invaded by the antitheistic and anti-religious China, Nepal, who has always been the defender of faith, will surely render all reasonable and possible help to India. Protection of faith has ever been a natural trait of Nepalese character.

I fervently and respectfully appeal to His Majesty King Mahendra of Nepal, the Defender of Faith, to render service to the Lord by lending support to India in this hour of need and playing the glorious role of the time-honoured and valiant defender and successful Guardian of Faith.

A countrywide wave of spiritual endeavour that came over this sacred land on the eve of the conjunction of eight planets, that took place the other day, was supremely benignant. Even though one may not believe it, it cannot be gainsaid that in consequence of that effort a crisis of very great magnitude for the world was averted for the time being at that moment. It was submitted on that occasion "that the devotional practices which are being carried on are sure to bring their result ( and actually did so ). But this chain of devotional practices and prayers and this observance of piety should be continued. The ominous effect of the conjunction of the eight planets itself will continue to be manifested for the coming two or three years more. The rare phenomena of the dropping of one whole month from the Indian calendar ( क्षय मास ) etc. are also predicted as foreboding evil. We therefore appeal to the generality of men to remain engaged in devotions and prayer."

At that time, however, no disaster of a serious type took place. ( According to our belief, at any rate, the crisis was averted in consequence of the spiritual endeavours alone. ) The result was that even outstanding personalities ridiculed the spiritual practices, aspersions were levelled against them and the sacred chanting of Divine Names itself was condemned. Our belief, however, is that, had the religious atmosphere that prevailed at that time thanks to the spiritual and godly practices that were being carried on at the moment continued, the world would have been spared the appalling calamities that shortly followed all over the world in the form of floods, earthquakes, landslips,

plane and railway accidents etc. almost in every country, or they would have been considerably minimized and the Chinese aggression against India and the gathering clouds of a third world war etc. too would have possibly been staved off. Even now my humble prayer is that depending on the All-powerful and All-merciful Providence we would do well at this hour of dire calamity to engage in spiritual endeavour. The dreadful consequences of the conjunction of the eight planets in the shape of an appalling holocaust and destruction of wealth and prosperity may ensue in the course of the coming two years or two years and a half more. Hence everyone should betake oneself to the worship of Lord Rudra, Mother Durgā, Lord Gaṇeśa, Lord Nārāyaṇa and so on. The reading of Durgā-Saptaśatī, Japa of the Mahāmṛtyuñjaya-Mantra, the reading of the Śiva-Kavacha and the Nārāyaṇa-Kavacha published in the columns of the 'Kalyan' and Japa of the holy Gāyatrī-Mantra etc. should be undertaken personally or got done through Brahman priests. If nothing else is possible every individual should according to one's belief repeat holy Mantras such as "Hariḥ Śaraṇam", "Namaḥ Śivāya", "Gaṇ Gaṇapataye Namaḥ", "Durgāyai Namaḥ" and "Namo Nārāyaṇāya" and undertake the reading of Tulasidas' Rāmacharitamānasa and the Rāmāyaṇa of Vālmiki. The least one should do is to repeat singly or collectively the holy Divine Name, which wards off all evil forces and showers all blessings. Let the air as well as the quarters resound with the sacred and tumultuous sound of Hari-Nāma issuing from the vocal chords of crores of men and women. Let the whole

atmosphere be surcharged with the sound of the holy Name.

At the same time let the people of all denominations such as Christians, Muslims and Zoroastrians pray to God, according to their own faith, church or creed, that India, whose very life-breath is Dharma, may come out victorious in its present struggle, unrighteousness may be obliterated, the terrible crisis facing the world may be averted and peace and love may reign throughout the world.

The following memorable words of Mahatma Gandhi regarding Prayer and the Divine Name should be carefully noted:—

"God is the support of the supportless. If you feel inclined to pray to Him for succour, approach Him in your true colours, fall back on Him without any demur and reserve and never let any doubt enter your mind as to how He will succour—how He will be able to redeem a vile and fallen creature like you. Can He who has helped lakhs and crores of suppliants, that sought refuge in Him, betray you? He has no partiality or discrimination. You will see that He listens to every prayer of yours. God will listen to the prayer of the vilest sinner. Undoubtedly I make this assertion on the strength of my own experience.

"I can unhesitatingly say that the power of 'Rāmadhun' which is chanted with a guileless heart in chorus is quite different from and many times greater than the display of military strength. By repeating the Name of God the present-day ruin will be replaced by lasting peace and joy."

Hanumanprasad Poddar



## Editor's Apologia

We feel highly gratified and deem our labours immensely repaid in being able to present to our kind readers Vol. III of the Vālmiki-Rāmāyaṇa Number of their Kalyana-Kalpataru. As will be seen, and as it was announced in the last ( November ) issue, the volume contains a close and faithful translation along with the Sanskrit text of fifty Cantos more, *viz.* Cantos XXXIX to LXXXVIII, of Book Second, the Ayodhyā-Kāṇḍa, of the great and glorious Rāmāyaṇa of Sage Vālmiki. The story proceeds to tell us in the inimitable style of the world's oldest and greatest poet how Śrī Rāma, Sītā and Lakṣmaṇa proceed to the forest in a chariot driven by Sumantra, the charioteer-minister of King Daśaratha, leaving the gynaeceum as well as the entire populace of Ayodhya plunged in grief. Unable to bear the painful separation from their beloved princes and princess, the citizens of Ayodhya follow them *en masse*. Śrī Rāma, however, cleverly puts them off the scent by asking Sumantra to drive in a circle, leaving no clue for the citizens to judge in which direction the chariot has gone. The party leave the chariot as well as Sumantra on the bank of the holy Ganga and proceed on foot to Prayag, where they pay their respects to Sage Bharadwāja and in consultation with him take up their abode at Chitrakoot. When Sumantra returns to Ayodhya and apprises the king of Śrī Rāma's departure for Chitrakoot, the king falls into a swoon and ultimately dies in utter despair and desolation the same night. Consigning the emperor's body to a trough filled with oil, Vasiṣṭha sends for Bharata and Śatrughna from their maternal grandfather's and offers the throne to Bharata on his return to Ayodhya. Bharata, however, scornfully declines the offer and, after cremating the

dead body of his father and concluding all the obsequial rites, leaves for Chitrakoot with a large following in order to bring back Śrī Rāma and restore the patrimony to its rightful heir. In due course he reaches the bank of the holy Ganga at Śrngaverapura, where he meets the Niṣāda chief, Guha, who, after satisfying himself about the good intentions of Bharata, offers to guide him personally to the hermitage of Sage Bharadwāja and thence to Chitrakoot. Bharata is filled with grief to see the bed of Kuśa grass on which Śrī Rāma had reposed with Sītā for the night before leaving for Prayag and finally makes up his mind to bring his elder brother back to Ayodhya or, in the event of his declining to return, to live with him in the forest. Here ends Canto Eighty-eight of the Ayodhyā-Kāṇḍa. We hope, God willing, to take up the rest of the story of the Ayodhyā-Kāṇḍa in the next volume.

In spite of our best efforts to publish the volume in time we are again late by a couple of months and crave the indulgence of the readers for the unconscionable delay. We hope, however, to make up the delay and regularize the issue of the journal in the coming few months.

In the end we shall be failing in our duty if we omit to acknowledge the unstinted help and valued co-operation we have received from our friends and co-workers in revising and editing the translation and correcting the proofs. For the merit, if any, in the translation the credit goes to them, while the omissions and shortcomings are ours, for which we hope to be excused. We have no words to express our heartfelt gratitude to the benign Lord, to whom we owe our all, nay, our very existence and who has sustained us throughout our labours.



OM

# Kalyana-Kalpataru

OR

## The Bliss

( An Illustrated English Monthly for the Propagation of  
Spiritual Ideas and Love of God )

### Volume XXVI

January, 1962

to

December, 1962

Editor—C. L. Goswami, M. A., Śāstri

Published by  
The Gita Press,  
Gorakhpur  
( India )

Subscription:

Inland:	Rs. 4.50	a	Year;	December	Special Issue	Rs. 2.50;	other	Issues	0.31	per	copy
Abroad:	10 sh.	„	„	;	„	„	„	„	5 sh.;	„	„
									8d.	„	„



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In order that the standard of life of men and women of this country may be raised in the true sense of the term, an organization under the name of Sādhaka-Sangha has been working under the auspices of the Gita Press. In all there are 28 rules to be observed by the members of this Sangha, 12 of an obligatory character and 16 of a prohibitory type. Every member is supplied with a diary which he is required to fill every day. They are further expected to feel remorse for their violations, if any, and to remain alert in future to avoid their repetition. The following are the rules to be observed by the members of this Sangha:—

### A. OBLIGATORY

1. As far as possible to view everyone with whom we have to deal within or outside our house as an image of God;
2. To remember the Lord after every 15 minutes;
3. To wake up before sunrise;
4. To turn one's thoughts towards the Lord immediately on waking, and to bow to the all-supporting Mother Earth;
5. To greet one's parents and other elders;
6. To perform one's morning and evening devotions according [to] one's faith and creed;
7. To read one chapter of *Śrīmad Bhagavadgītā* daily;
8. To attend a religious discourse or to read from some scripture;
9. To repeat the Divine Name of one's choice as long as possible;
10. To discharge one's duties and responsibilities with zeal and devotion;
11. To use only hand-woven textiles for one's wearing apparel;
12. To examine one's conduct in the light of the above and the following rules.

### B. PROHIBITORY

1. To refrain from deliberately harming anyone;
2. Never to tell a deliberate lie;
3. Never to misappropriate deliberately what rightly belongs to others;
4. To refrain from deliberately touching the person of anyone belonging to the opposite sex;
5. Never to lose one's temper;
6. Never to indulge in deliberately slandering others;
7. Never to give false evidence;
8. Never to indulge in indecent jokes;
9. To give up the use of leather in any form whatsoever;
10. To abstain from smoking and the use of intoxicants;
11. To give up the tendency of killing one's time;
12. Never to witness the dance of a courtesan;
13. Never to see unhealthy pictures on the screen;
14. To abstain from gambling in any form;
15. To eschew prohibited foods and drinks of all kinds;
16. To give up the use of shoes made of leather obtained from slaughter-houses.

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